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Family Reasons Given By London Home Office For Permit To Great Russian Pianist To Remain

Vladimir Ashkenazy, one of the Soviet Union's outstanding young pianists, has decided to live in Britain and not to return to the Soviet Union, The Home Office announced that he and his wife had received permission to stay. They are there with their year-old son, says the New York Times. Mr. Ashkenazy arrived in Britain with his wife earlier this year for a concert tour. He previously toured America.

The pianist, who is 25 years old, was co-winner with Britain's John Ogden of the Tchaikovsky competition in Moscow last May. Mr. Ashkenazy, still nominally a student at the Tchaikovsky Conservatory, was especially groomed for that competition and had received much publicity in the Soviet Union.

The Russians were keen on his winning this competition because it had been won the previous year by the American Van Cliburn.

Mr. Ashkenazy, a Jew, is a slightly built man with a diffident air. He speaks English fairly fluently.

He is one of the most famous artists to abandon the Soviet Union for the West, even more famous in the Soviet Union than Rudolf Nureyev, the ballet dancer who defected to the West in June, 1961. Mr. Nureyev obtained asylum in France when the Leningrad Ballet was playing there, before coming to London. He is now a star of the Royal Ballet.

Mr. Ashkenazy is considered to be one of the world's leading pianists, partially the outstanding one of his years. After his New York debut in October 24, 1958, Howard Taubman, [illegible] for The New York Times, said: "Young Mr. Ashkenazy combines the Gilels objectivity and the Richter introspection into a very personal blend of poetry and charm."

There have been recurrent rumors in musical circles in New York that the Soviet Government was dissatisfied with Mr. Ashkenazy's political orientation. On his first trip to America the pianist told some musicians about the hard lot of many artists in the Soviet Union, according to the New York Times, and expressed an admiration for the United States that might have been considered immoderate by his political superiors.

A Home Office spokesman in London said that Mrs. Ashkenazy was born in Iceland and had previously lived in Britain. Soon after her arrival she applied for permission to take up residence again, and this was granted.

"In accordance with normal practice," the spokesman added, "this meant that Mr. Ashkenazy was also admitted, since it is the policy of the Home Office to admit husbands or wives if one person is already resident here."

He stressed that it would be wrong to use the phrase "political asylum" in this case. This explanation appeared designed to avoid giving offense to the Soviet Union, with the aim, perhaps, of protecting members of Mr. Ashkenazy's family from repercussions.

It is learned from Moscow that the pianist's father, David Ashkenazy, himself a well-known pianist, telephoned his son from Moscow recently appealing for his return. Musical circles in Moscow knew two weeks before, that Mr. Ashkenazy had decided to stay in Britain.

Soviet authorities, according to information in Moscow, told Mr. Ashkenazy they would extend his permit to remain away from the Soviet Union, although his concert contract had been fulfilled. Apparently they hoped that Mr. Ashkenazy would reconsider his decision and return, if given time to think it over.

It is believed that one of the deciding factors was that Mr. Ashkenazy had his wife and child with him. Usually, one or the other has to stay behind. Because the pianist had returned from previous trips abroad, this condition was relaxed.

Sources in Moscow feared that Mr. Ashkenazy's defection would come as a great blow to Sviatoslav Richter, says the New York Times. Mr. Richter, usually considered the Soviet Union's greatest living pianist, is a close friend of Mr. Ashkenazy, and was [illegible] his leading sponsors.

Nobody at the Soviet Embassy in London could be reached for comment. The Home Office would not [illegible]

Following Ashkenazy's October 28, 1958, recital in New York, Harold C. Schonberg, now music critic for The New York Times, said: "Young Mr. Ashkenazy combines the Gilels objectivity and the Richter introspection into a very personal blend of poetry and charm."

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Crime Study Pioneer Retires As N.Y. State Probation Chief

Irving W. Halpern, 70, the probation officer who [illegible] America, [illegible] announced that he had [illegible] retirement as chief [illegible] of the first [illegible] the New York State [illegible] Court, says the New York Herald Tribune. He began his [illegible] work with the old Jewish Protectory and Aid Society before World War II, and before either the city or the state had established probation systems.

When the state established the probation department of the Court of General Sessions in 1927, Mr. Halpern was appointed executive chief probation officer. The system he built became a model for courts all over the U.S.

In the early years of this century, there were no publicly financed probation services in the courts, and sectarian social service agencies administered the probation programs. Legislation established General Sessions to set up its own probation department in 1927. In 1931, Mr. Halpern became the court's chief probation officer. The following year he won a fight to establish a psychiatric clinic.

Mr. Halpern never completed high school, but he [illegible] criminology in graduate courses at the New York Law University School and has been a trustee of the National Probation and Parole Association.

His official reports on criminals [illegible] with the [illegible] [illegible] [illegible]

Newspapers, too, have shown their appreciation by printing his probation reports on leading criminals and others involved in wrongdoing.

One of the high points in his career came in 1938 when a study showed that 90 per cent of the 6,605 persons placed on probation since his department was founded made good. By 1943 his book, "A Decade Of Probation," was used as a text in some 20 universities.

Mr. Halpern was among the first penologists to contend that, as he put it, "in far too many instances reformatories do not reform and penitentiaries do not make penitents."

"To those who were pioneering in the probation field," he recalled, "it was apparent that probation was the finest system yet devised as a crime treatment and crime prevention program. Today, experts in criminology and penology wholeheartedly support this view."

It was Mr. Halpern's view from the first that before a criminal could respect the rights of others, he must be put position where he could have self-respect, and possession, himself, says the New York Herald Tribune. He called for more financial support for probation work and said the cost "will be as pennies compared with the millions upon millions of dollars which the Federal government and the states spend upon reformatories, workhouses, penitentiaries and prisons."

The familiar figure of Mr. Halpern will soon be missing from a little Italian restaurant near the Criminal Courts Building where he has long fascinated legal acquaintances with lunch-hour discussions of probation and criminology.

Mr. Halpern was born in Odessa, Russia, and brought to New York when he was a year old. He expects to be a private consultant. He has already written several books on probation and crime and plans more. He married Caroline K. Simon, New York's Secretary of State, ten years ago. They live at 227 East 57th Street, New York.

Pope John Receives The Father Of Anne Frank

Pope John XXIII, holding a copy of "The Diary of Anne Frank," received in private audience the father of the girl who died in a Nazi concentration camp. The Pontiff told Otto Frank that he was happy that "the seeds planted by Anne could flower and that her book is being diffused around the world for a better understanding among men," Vatican sources reported.

Mr. Frank, the sole survivor of his family, was received by the Pope in the Apostolic Palace. Mr. Frank was accompanied by his second wife, says the New York Herald Tribune. He gave the Pope a special edition of the diary, which Anne wrote between the ages of 13 and 15 while the four members of the Frank family, and four other Jews, hid from the Germans in the attic of an Amsterdam warehouse.

The diary's last entry was for August 1, 1944, three days before the German police discovered the hideout. The family had remained in hiding, in excruciatingly close quarters, for more than two years.

The end for Anne came after the promise of liberation and freedom glowed strongly. The Allies had landed in Normandy in June. But Anne, her mother, her older sister, Margot, and the others died in Bergen-Belsen.

Her diary was found in the attic afterward. Published in 30 nations, including Germany, it was dramatized in the stage and made into a film. Written in language extraordinarily sensitive and beautiful, the diary captured the attention of the world.

Today, the man responsible for [illegible] which had managed to elude justice for 18 years, says the New York Herald Tribune. "The better understanding among men" of which the Pope spoke to Mr. Frank perhaps was sparked by this portion of her diary, Wrote Anne, writing in [illegible]

I.C.F.T.U., For its 56 Million Members, Charges Soviet With Distinct Hostility To Jews

The Soviet Union was accused of reviving anti-Semitism within its sixteen constituent republics "out of a desire to offer up a scapegoat for the social and economic ills afflicting their own society."

The charge, prompted by the Soviet Union's execution of at least 141 persons since May, 1961, for "economic offenses," was contained in a letter by Labor Kats, co-chairman of the Co-ordinating Board of Jewish Organizations, to the president of the UN Economic and Social Council.

On April 8, the Council had devoted a one-day session to problems of capital punishment, and the CBJO now asks for a review of such punishment for economic crimes, says the New York Herald Tribune. What triggered the request apparently was an admission in the Council by Soviet Delegate Y. A. Ostrovski that in the "USSR economic crimes were considered as deserving capital punishment." He said that [illegible] sentenced to death [illegible] speculation and the [illegible] property."

In his [illegible] Kats stated the Soviet U[illegible] reinstituted the death [illegible] such offenses as [illegible] of state funds, pilferage of public property, and currency speculations. Since the inception of this policy "an average of at least one person has been executed each week." This is in contrast to the United Nations' studies which show "a growing abhorrence throughout the civilized world to the application of capital punishment."

The Russian Jewish community, Mr. Kats said, "has been profoundly disturbed by the fact that 83 of those who have suffered the death penalty were Jews." Since Soviet Jewry represent about one per cent of the entire Russian population, "the gross disproportion" of finding it responsible for 60 per cent of the economic crimes warranting a death penalty "corresponds neither to reason nor fact."

Mr. Kats labeled such Russian measures as "retrograde" because they place "property rights above human rights," says the New York Herald Tribune. His letter substantiates a devastating memorandum on this same question by the International Confederation of Free Trade Unions prepared on behalf of its 56 million members.

In the Soviet Union, the ICFTU charges, there is a massive educational and propaganda campaign that "reveals a distinct and unmistakable pattern of hostility to the Jews."

"The campaign presents an intricate pattern of variations on one theme — the Jew as anti-hero. It pulls all the stops on the traditional Jewish stereotypes: 'the Jew's insatiable thirst for money and his infinite skill in its acquisition. The Jew as connivings, lying, bribing, manipulative [illegible] of gold'," the memorandum

Thus, with such a campaign [illegible] progress, the ICFTU raises [illegible] questions about the fa[illegible] of trials in which the condemned are sentenced to death. In many cases the trials are show trials, held in [illegible] atmosphere and the [illegible]

According to [illegible] 63 such trials have taken place in 69 different cities in every part of the country resulting in capital punishment to 141 individuals.

"The inevitable result of the official treatment of the trials and their coverage in the official press," the ICFTU concludes, "— can only be to encourage and perpetuate the endemic, deep-rooted anti-Semitic prejudices that are widespread among large segments of the Soviet population — or to implant it insidiously where it does not already exist."

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Social Notes — Montreal

Norman H. Silverman, Q. C., and Mrs. Silverman, of Edmonton, Alberta, were at the Queen Elizabeth Hotel, and visited his aunt, Mrs. Martin Burman, 5766 Glenarden Avenue. Mr. Silverman is the son of the late Dr. and Mrs. A. H. Silverman.

Mrs. F. Victor Elkin, 850 Kensington Avenue, was in Halifax, N. S., to attend the fifteenth annual conference of the Eastern Canadian Branch, National Women's League of the United Synagogue of America, of which she is president.

Steven Ernest Delman, of New York, spent Passover with Mr. and Mrs. Bernard Dubow, 5201 Cote St. Antoine Road, whose daughter, Miss Shirley Dubow, is his fiancee.

Mr. and Mrs. R. Leboff, formerly of 4827 Draper Avenue, have moved to 4850 Cote St. Luc Road.

Mr. and Mrs. M. Dorsey, of Toronto, Ont., returned from a visit with their son and daughter-in-law, Mr. and Mrs. Louis Dorsey, 740 Roslyn Avenue.

Mr. and Mrs. B. Trachtenberg, and Janice, Judith, and Neil, 5190 Queen Mary Road, have moved to 5632 Parkhaven Avenue.

Mrs. Ettl Wexler, formerly of 5510 Mountain Street, has moved to 4300 Western Avenue.

Mr. and Mrs. M. M. Ettinger, and Sheila, and Jeffrey, formerly of 4745 St. Kevin Street, have moved to 5135 Bourret Street.

Mrs. Rachel Ehrenreich, 5419 Victoria Avenue, was with her son-in-law, and daughter, Mr. and Mrs. Samuel Litwack, and Paul Michael, and Marilyn Beverley, of Ottawa, Ont., for the second Passover Seder and the last days of the holiday.

Miss Rose Silverman, and Mrs. Pauline Adelson, formerly of 5178 Plamondon Avenue, have moved to 5135 Bourret Street.

Mr. and Mrs. J. B. Cohen, and Irwin, formerly of 5626 Goyer Avenue, have moved to 5400 Randall Avenue.

Mr. and Mrs. Robert Weltman, and Steven, and Richard, of New York, visited her parents, Mr. and Mrs. Morris Sherebrisky, 4910 Plamondon Avenue.

Mr. and Mrs. Leslie Stanton, 3305 Goyer Street, spent their wedding trip in the Southern United States. Mrs. Stanton is the former Miss Marion Ship, daughter of Mrs. Toby Ship, 3305 Goyer Street, and the late Harry Ship. Mr. Stanton is the son of Mrs. Annie Stanton, 4525 St. Kevin Street, and the late Ralph Stanton.

Mrs. Harry Mats (Leah), of Milwaukee, Wisconsin, was here for the funeral of her father, Harris Gelmanovitch, 1469 Elizabeth Street.

Mr. and Mrs. Jack Wolfe, and Marilyn, David, Leibel, and Samuel, formerly of Toronto, Ont., have moved to 4453 Old Orchard Avenue from 576 Seventeenth Avenue.

Mr. and Mrs. L. Litvack, and Mark, 2420 Major Street, were in Toronto, Ont., for the marriage of Miss Barbara Susan Foster, daughter of Mr. and Mrs. John M. Foster, to Martin Onrot, son of Mr. and Mrs. Louis Onrot, all of Toronto, at Beth Tzedec Synagogue.

Mr. and Mrs. Myer Jaslow (nee Bessie Fefergrad), 4200 Courtrai Street, celebrated their twenty-eighth wedding anniversary. They have a son-in-law and three daughters: Mr. and Mrs. Joseph Bland (Rosalind), 3145 Barclay Avenue; and Misses Judy, and Norma Jaslow.

Mr. and Mrs. Harry Hutman, of Edmundston, N. B., spent Passover with his parents, Mr. and Mrs. Jack I. Hutman, and Manuel Hutman, and Miss Malca Hutman, 4840 Carlton Avenue.

Mr. and Mrs. Harold Paull, and Theodore, Steven, and Mark, formerly of 2705 Bedford Road, have moved to 4319 Seventh Street, Chomedey.

Mr. and Mrs. Harry Feldman, formerly of 4952 Mackenzie Street, have moved to 5183 Bourret Street.

Mrs. Kay Malamud, formerly of 4752 Courtrai Street, has taken up residence in Moncton, N. B.

Mr. and Mrs. A. Fink, and Peter, formerly of 3348 La Peltrie Street, have moved to 263 Tait Street.

Mr. and Mrs. E. Westelman, formerly of 4620 Vezina Avenue, have moved to 2497 Goyer Street.

Mr. and Mrs. Herman Edelstein, 4607 Bouchette Avenue, were in Toronto, Ont., for the bar-mitzvah of Lawrence Harvey, son of Mr. and Mrs. Fred Fine, 35 Corwin Crescent, at Bnai Israel Beth David Synagogue.

Mr. and Mrs. Harold Fine, and Diane, and Ronald, 2147 Scott Street, were in Toronto, Ont., for the bar-mitzvah of Lawrence Harvey, son of Mr. and Mrs. F. Fine, 35 Corwin Crescent, at Bnai Israel Beth David Synagogue.

Mrs. Arnold Mayberger, of Ottawa, Ont., visited her brother-in-law and sister, Mr. and Mrs. Ben Weigensberg, and Howard Arnold, Rhonda Susan, and Mindy Sheryl, 3920 Plamondon Avenue.

Miss Ruth Mendelis, of New York, visited her uncle and aunt, Mr. and Mrs. Peter Gelman, 3495 Goyer Street.

Mr. and Mrs. Samuel Glassman, formerly of 4965 Esplanade Avenue, have moved to 4730 Carlton Avenue.

Mrs. J. Goulck, of Saskatoon, Sask., visited her son-in-law and daughter, Mr. and Mrs. M. Sobie, and new-born son, Brian Mitchell, 7009 Clover Road.

Mrs. Harry Galinsky, 2487 Bedford Road, spent five weeks with her son-in-law and daughter, Mr. and Mrs. Martin Glotman (nee Esther Galinsky), and Barry, Geoffrey, and new-born daughter, Cheryl Stephanie, of Vancouver, B. C.

Mrs. S. D. Berenzweig, and Jack Frank Berenzweig, formerly of 1145 Lajoie Avenue, have moved to 5855 Decelles Place.

Mrs. Julia Feldman, 5180 Queen Mary Road, spent a holiday in Nassau, West Indies.

In Winnipeg, Manitoba, for the marriage of Miss Estelle Sandra Faintuch, daughter of Mr. and Mrs. Pinnie Faintuch, of Winnipeg, to Ernest H. Samuels, son of Mrs. Rose Samuels, 4640 Plamondon Avenue, and the late Leo Samuels, were: his mother; Mr. and Mrs. Jack Tock, 4717 Mackenzie Street, and Mrs. Joseph J. Belson (nee Estelle Samuels), of Silver Springs, Maryland, his brother-in-law, and sisters; Mr. and Mrs. Austin Boutel, 441 Wolseley Avenue; and Mr. and Mrs. Ronald Oulbaum, of Toronto, Ont.

Sheldon Earnest Blank, son of Mr. and Mrs. William Blank, 5637 Waverley Street, spent a week's visit at the Lubavitcher Yeshiva, in Brooklyn, N.Y.

Mrs. Minnie Topel, of Pittsburgh, Pa., visited her nephew and niece, Mr. and Mrs. Abraham Milech, 1055 Van Horne Avenue.

Mr. and Mrs. Jack Yucht, and Jerry, of New York, visited her brother, and sister-in-law, Mr. and Mrs. Mark Kochaner, 5019 Maplewood Avenue.

Mr. and Mrs. Louis Langtaib, and Louis, formerly of 7788 Bloomfield Avenue, have moved to 7941 Stuart Avenue.

Mr. and Mrs. I. Adler, formerly of 1566 Ducharme Avenue, have moved to 10640 L'Acadie Boulevard.

Mrs. A. Liederman, 8248 Stuart Avenue, spent two months with her son and daughter-in-law, Mr. and Mrs. Issie Liederman, and Maxine, and Cindy, of Los Angeles, Calif.

Mr. and Mrs. A. Liederman (nee Lily Rushansky), 8248 Stuart Avenue, celebrated their thirty-eighth wedding anniversary. They have three sons, and daughters-in-law: Mr. and Mrs. Morty Liederman, 1079 Shorecrest Avenue; Mr. and Mrs. Issie Liederman, of Los Angeles, Calif.; and Mr. and Mrs. Ben. Liederman, 4588 Ninth Street; six grandchildren: Joel, aged thirteen years, and Cheryl, nine; children of Mr. and Mrs. Morty Liederman; Maxine, aged eleven years, and Cindy, seven; daughters of Mr. and Mrs. Issie Liederman; and Jeffrey, aged seven years, and Avrum, four, sons of Mr. and Mrs. Ben. Liederman.

Mr. and Mrs. Abe Kalnitsky, and Harvey, and Jerry, 4566 La Peltrie Street, had her brother, and sister-in-law, Mr. and Mrs. Boris Schneider, and Lorna, and Seymour, 6030 Westbury Avenue, with them for the first Passover Seder. Jerry, and Lorna asked the Four Questions. The table was trimmed with pink and white carnations.

Mr. and Mrs. Joseph Berdov, 4965 Kent Avenue, gave a luncheon at Ruby Foo's, with fifty-six guests, to celebrate the sixteenth birthday of their daughter, Katherine. Mrs. Berdov wore a two-piece, rose-shaded, knitted suit. Katherine wore a light blue dress; and had a pink and white bouquet of carnations. The head table held a round, pink and white cake, and pink and white carnations. Mrs. T. Krauss, an aunt; and Itte Singer, a cousin, both of New York, were here for the party.

Mrs. M. Mintzberg, 6280 Northcrest Place, was a luncheon hostess to seventy-five guests in the Normandie Room, of the Sheraton-Mount Royal Hotel, in honour of Miss Yvette Hoch, daughter of Mr. and Mrs. Imre Hoch, 3531 Champagneur Avenue, and the fiancee of her son, Henry Mintzberg. The hostess was in a beige ensemble; with a black straw hat; and had a corsage of Talisman roses. Mrs. Hoch wore a brown, wool suit; with a matching straw hat; and her corsage was of yellow roses. Miss Hoch wore a navy-blue, silk dress, made with an A-line skirt; also a white, and blue, polka-dot hat; with a corsage of white roses. The table adornment was composed of yellow, and white roses, pom-poms, and irises.

Mr. and Mrs. Solomon Zylber, and Harold, Marlene, and Marvin, 5419 Victoria Avenue, had her mother, Mrs. Rachel Ehrenreich, 5421 Victoria Avenue; and her brother-in-law, and sister, Mr. and Mrs. Norman Liebergolt, 4298 Ninth Avenue, with them for the first Passover Seder. Harold asked the Four Questions. The table was adorned with red and white roses.

Mr. and Mrs. Ben. Weigensberg, 3920 Plamondon Avenue, celebrated the tenth birthday of their son, Howard Arnold; brother of Rhonda Susan, aged seven years; and Mindy Sheryl, two and one-half; grandson of Mr. and Mrs. A. Weigensberg, 6710 McLynn Avenue; and of the late Mr. and Mrs. M. Angert, of Ottawa, Ont.; great-grandson of Mrs. S. Kathnelson, of Ottawa, Ont. The table held a blue and white birthday cake. Here for the party were: Mrs. Arnold Mayberger, aunt; Mr. and Mrs. Harry Kofsky, and Sandra and Michael; Mr. and Mrs. S. Kofsky, and Miss Beverly Snyder; all of Ottawa, Ont.

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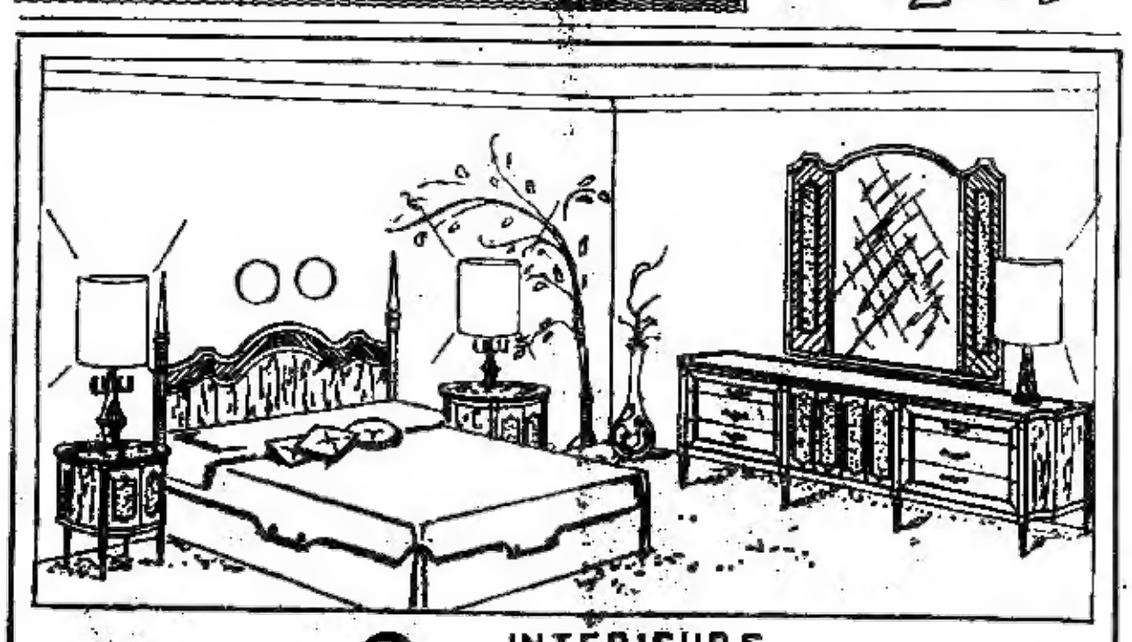

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Social Notes—Montreal

Mrs. Max Sanders, 2485 Bedford Road, was a luncheon hostess to sixty guests at Ruby Foo's, for Miss Tamara White, daughter of Mr. and Mrs. H. White, 6135 MacDonald Avenue, and the fiancee of her son, Arnold Sanders. The table was arranged with a centrepiece of spring flowers. The wedding will take place on July 7.

Mrs. H. White, 6135 Macdonald Avenue, was a luncheon hostess to seventy-five guests, at the Stage Coach Inn, in honour of her daughter, Miss Tamara White, the fiancee of Arnold Sanders, son of Mr. and Mrs. Max Sanders, 2485 Bedford Road. The bride-elect is the granddaughter of Mr. and Mrs. A. Kagedan, 321 De l'Epee Avenue. Red and white carnations centered the table.

Mr. and Mrs. Edward Lemco, 2325 Paton Street, gave a farewell dinner party at their home, in honour of his brother, and sister-in-law, Mr. and Mrs. Frank Lemco, 1537 Third Avenue, who are spending some time with her parents, Mr. and Mrs. Paul Fisher, of London, England; and will go to Israel for a visit. The table was centred with pink, and red roses, and carnations.

Mrs. Fanny Lieberman, 6894 Lemieux Street, and her daughter, Mrs. A. Pincus, 4612 Verina Street, entertained forty-five guests at a luncheon, at Ruby Foo's, for the former's granddaughter, Miss Beverly Lieberman, daughter of Mr. and Mrs. B. Lieberman, 4382 Circle Road, and the fiancee of John Israel, son of Mr. and Mrs. A. Israel, 1961 Clinton Avenue. Miss Lieberman wore a white, knitted suit, embroidered with gold thread; and had a corsage of pink roses. Pink roses, and white chrysanthemums decorated the table. The marriage will take place on June 9, at Shaare Zedek Synagogue.

Mrs. Max Fagen, 7548 Stuart Avenue, and her daughter-in-law, Mrs. Ben Fagen, 8010 Birnam Avenue, and Mrs. David Fefergrad, 108 Villeneuve Street West, were hostesses at a luncheon at Desjardins, with one hundred and six guests present, in honour of the latter's daughter, Miss Sherry Gold, the fiancee of the former's son, Ralph Fagen. Mrs. Max Fagen wore a two-piece costume, with an orange-coloured bodice; and a bone-coloured skirt; and had a corsage of orange-coloured Delight roses. Mrs. Ben. Fagen wore a black, shantung sheath; and had a corsage of pink, feathered carnations. Mrs. Fefergrad was in a black, wool suit; with a white organza hat; and had a corsage of white feathered carnations. Miss Gold wore a two-piece, off-white, boucle suit; and a matching Spanish toreador hat. Her corsage was of red Sweetheart roses and white stephanotis. The tables were covered with pink tablecloths, and held candelabra with tall, pink candles. White Virginia carnations, pink snapdragons, and green leaves were the table flowers.

Mrs. Jack Borenheim, 7465 Stuart Avenue, gave a luncheon at Piazza Tomasso, on the sixteenth birthday of her daughter, Lillian Ida; sister of Morrie, aged twelve years; granddaughter of Mr. and Mrs. Samuel Nemetz, 3966 St. Urbain Street; and of the late Mr. and Mrs. Israel Borenheim. Mrs. Borenheim wore a sleeveless, yellow shantung dress, with A-line skirt; and a jewel neckline. Lillian Ida wore a grey chiffon dress; and had a wristlet of pink and white carnations. A round, white and pink cake, and a centrepiece of white and pink carnations and red roses, adorned the table. That evening, Mr. and Mrs. Borenheim were hosts to Lillian Ida's friends.

Mr. and Mrs. Nathan Bard, 5163 Prince of Wales Avenue, held open house, in honour of their son, Dr. Harry Bard, who graduated from the University of Lausanne, Switzerland, with an M.D. degree. Dr. Bard is now interning at Ottawa Civic Hospital, in Ottawa, Ont. Present were: Mr. and Mrs. Louis Bard, his brother, and sister-in-law; Mr. and Mrs. Edward Lemco, his brother-in-law and sister, and Neil, and Brian; Mr. and Mrs. Louis Colman, Mr. and Mrs. I. Colman, and Beatrice; Mr. and Mrs. Eli Bard, and Marylin, Mr. and Mrs. I. Bard, and Mr. and Mrs. Harry Bard, and Mrs. Rose Colman; uncles, and aunts; Max Colman, and Marshall Bard, cousins; and Mr. and Mrs. L. Schwartz, and Judy; Mr. and Mrs. Samuel Borick, Mr. and Mrs. N. Auerbach, Mr. and Mrs. Frank Lemco, Mr. and Mrs. I. Nerenberg, Mr. and Mrs. Z. Colfman, Mr. and Mrs. H. Lerner, Mrs. Ida Segal, Mrs. Louis Spilberg, Mrs. L. Pinsky, and Miss Helen Berger.

Mrs. Morris Pinchuk, 5425 Waverley Street; her daughter, Mrs. Jack Dubin, 2945 Brighton Avenue; the former's daughters-in-law, Mrs. Abe Pinchuk, 5381 Cochrane Place; and Mrs. Saul Pinchuk, 4573 Clark Street, were hostesses to one hundred and nine guests at a luncheon at Ruby Foo's, for Miss Suzy Silski, daughter of Mr. and Mrs. Samuel Silski, 1167 Van Horne Avenue, and the fiancee of Mrs. Morris Pinchuk's grandson, Manny London, [illegible] and Mrs. H. London, 8541 Stuart Avenue. Mrs. Pinchuk wore a dark green, silk suit; Mrs. Dubin, a white, knitted suit; Mrs. Abe Pinchuk, a white wool suit; and Mrs. Saul Pinchuk, a dark grey, knitted suit. Mrs. Silski was in a dark, blue printed sheath. Mrs. London wore a green, silk sheath. Each had a corsage of white and pink carnations. Miss Silsky was in a blue, printed, silk sheath; with a corsage of white and pink roses. The table was beautified with a centrepiece of pink roses and white carnations. The marriage will take place on June 9, at Beth David-Beth Yitzchok-Kehal Jeshurun Synagogue. That afternoon, Mr. and Mrs. Morris Pinchuk celebrated their forty-fifth wedding anniversary, and were presented with a pink and white anniversary cake. Mrs. Pinchuk received a strand of cultured pearls from her children.

Mrs. Saul Terletsky, 4000 Carlton Avenue, and her daughter, Mrs. Abe Frenkiel, 2222 St. Louis Street, and the former's sister, Mrs. Larry Brodie, 4525 Draper Avenue, were luncheon hostesses to ninety guests, in honour of the former's daughter, Miss Sharon Rena Terletsky, the fiancee of Walter White, son of Mr. and Mrs. Harry Oberfeld, 7460 Kingsley Road. Mrs. Terletsky wore a black, silk sheath; and her corsage was of red and white roses. Mrs. Frenkiel, in a rust-coloured, linen ensemble, had a corsage of white roses. Mrs. Brodie wore a beige, silk suit; with a corsage of yellow roses. Mrs. Oberfeld, in a beige, silk suit, had a corsage of yellow roses. Miss Terletsky wore a three-piece, white and navy-blue, linen suit; and her corsage was of red and white roses. The table was arranged with a centrepiece of red, and white carnations, and also yellow roses. The marriage will take place on June 23, at Herzl Hall.

Jewish Public Library Has Mendele Papers Ready For His Centenary

BY DAVID [illegible], QC, MONTREAL, CHIEF LIBRARIAN

One of the least known facts about Montreal locally is that the city is known the world over as a centre of Jewish culture, and of Yiddish literature. International observances of the centenary of the Yiddish classic novelist, Mendele Mocher Sephorim, serve to illustrate this fact.

World Jewry is marking the centenary of the first publication of this Yiddish satirist (who, incidentally, began his literary career in Hebrew as did so many other Yiddish writers). One hundred years ago exactly, Jacob Shalom Abramovits, who adopted the pseudonym of Mendele the Book Seller, wrote a series of articles on popular science in Hebrew and had them accepted by Chaim Zelig Slonimsky. This marked his entry into Jewish literature, and he quickly developed a legendary following for his descriptions of contemporary Eastern European Jewry which were written with severe mordancy and great love.

Mendele is now recognised as the first of the great trio of Yiddish classicists. He was called "grandfather" by his successors, Sholem Aleichem (nom de plume of Sholem Rabinovitch), and by Judah Leibush Peretz.

The Jewish Public Library of Montreal treasures original manuscripts by Mendele, including his century-old submissions to his editor (which are the occasion of the centenary). Incidentally this last is of considerable philatelic interest, for it was mailed in self-covering form, the original sheet being folded into envelope size, addressed and stamped, and this sent to Warsaw; the entire sheet survives in perfect shape, cancelled stamp, and all.

The Mendele manuscripts have an additional interest by reason of his extraordinary handwriting. He wrote in tiny, pearly Jewish script, almost type-even and neat, seldom making a correction. This image of his handwriting has come down to the people, and forms part of the legendry of this beloved author.

The manuscripts have come to the Montreal Jewish Library with the Reuben Brainin Archives. This private collection of papers assembled by the distinguished Hebrew essayist and critic were willed to the Montreal institution which Brainin helped to found in 1914.

IN MEMORIAM

FINEBERG: In loving memory of a dear wife and mother, Mrs. Nellie Fineberg. Passed away 12th day in Iyar, 1951. Ever remembered by her husband and daughter.

DEATHS

Reverend Max Muhlstock, 220 Ninety-Second Avenue, Chomedey, died on Saturday, March 30, at the Royal Victoria Hospital. He is survived by his wife, Mrs. Leah Schwartz Muhlstock; three daughters, Raisie, Shirley, and Ann; a brother, Xilli Muhlstock; and a sister, Mrs. Saul Frankel (Sally); both of Israel. Funeral services took place from Paperman's. Rabbi Allan M. Langner officiated. Burial was at Beth El Cemetery. Shiva was held at the home.

Harris Gelmanovitch, 1469 Elizabeth Street, died on Monday, April 15, at the Jewish General Hospital. He is survived by his wife, Mrs. Fanny Abelman Gelmanovitch; two daughters: Mrs. Harry Matz (Leah), of Milwaukee, Wisconsin; and Mrs. Louis Kling (Rae), 1469 Elizabeth Street; four grandchildren; Andrea, and Harriet Matz; and Charles, and Ellen Kling; and a sister, Mrs. Sarah Space, of New York. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Shomrim Laboker Cemetery. Shiva was held at the home.

Mrs. Minnie Landen, 3330 Van Horne Avenue, died on Sunday, April 21, at the Jewish General Hospital. She is survived by a son, Ben. Landen, 3330 Van Horne Avenue; and a daughter, Mrs. Michael Duchowny (Anne), 1427 Vendome Avenue, Chomedey; a granddaughter, Reena Duchowny; and a sister, Mrs. Harry Schachter (Bella), of New York. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Beth Moishe Cemetery.

Alter Cohen, 9176 Verville Street, died at the Jewish General Hospital, on Thursday, March 21. He is survived by his wife, Mrs. Molly Ghent Cohen; two sons: Eli, and Seymour Cohen; a daughter, Mrs. Harold Leibovitch (Shirley), 4589 Fourth Street, Chomedey; two grandchildren, Sharon, and Janice Leibovitch; a brother, David Cohen, 5809 Westluke Street; and a sister, Mrs. E. Levy, of Montreal. Funeral services took place from Paperman's. Rabbi J. J. Zlotnick officiated. Burial was at the Hebrew Sick Benefit Society Cemetery. Shiva was at the home.

MARRIAGES

STANTON-SHIP

The marriage of Miss Marion Ship, daughter of Mrs. Toby Ship, 3305 Goyer Street, and the late Harry Ship, to Leslie Stanton, son of Mrs. Annie Stanton, 4525 St. Kevin Street, and the late Ralph Stanton, took place at Beth Hamedrash Hagadol Synagogue, on Sunday, March 24, at half-past twelve o'clock. Rabbi Lester R. Rosner officiated. The bride was given in marriage by her brother, Moe Ship, and her mother. Her white, peau de soie gown was appliqued with matching embroidery, and had a fitted bodice; round neckline; long sleeves; and full skirt. Her veil of tulle illusion was combined with a beaded tiara; and she carried a bouquet of white orchids. Miss Lorraine Stoffmaker was her cousin's maid of honour, wearing a pink, peau de soie gown, made with short sleeves; and a full skirt; also a matching hat; and carried a bouquet of pink roses. Saul Levine was best man for his brother-in-law. The ushers were: Hyman London, Bernard London, and Leonard Cohen, cousins of the groom; Larry Shapiro, Leonard Charad, and Harold Pinsky. The wedding flowers were pink, and white roses, and carnations. There was orchestral music. Afterwards at a luncheon in the Synagogue hall, one hundred guests were present. Mrs. Ship, mother of the bride, wore an aquamarine-blue, silk, shantung sheath, cut with short sleeves; also a matching hat. Mrs. Stanton, mother of the groom, wore an aquamarine-blue sheath, with short sleeves; and her hat matched it. Each had a corsage of white roses. Mr. and Mrs. Leslie Stanton spent their wedding trip in the Southern United States, the bride departing in a blue, knitted suit. They have taken up residence at 3305 Goyer Street. Here for the marriage were: Mr. and Mrs. Gordon Shore, and Norma, of Ottawa, Ont.; and Miss Ruth Mendelis, of New York; all cousins of the bride.

BIRTHS

Born, to Mr. and Mrs. M. Glazer (nee Faygle Kaufman), 2045 Scott Street, on March 14, at the Jewish General Hospital, a son, Gerald; brother of Michael, aged fourteen years; Linda, ten; and Elaine, nine.

Born, to Mr. and Mrs. Martin Glotman (nee Esther Galinsky, formerly of Montreal), of Vancouver, B.C., on February 6, at Vancouver General Hospital, a daughter, Cheryl Stephanie; sister of Barry Charles, aged five years; and Geoffrey Steven, two and one-half; granddaughter of Mr. and Mrs. Abe Glotman, of Vancouver; and of Mr. and Mrs. Harry Galinsky, 2487 Bedford Road, Montreal.

BAR-MITZVAHS

Hart Kenneth, son of Mr. and Mrs. Murray Cohen, 5610 Isabella Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on May 11, at Spanish and Portuguese Synagogue. He is the brother of Stanley Cohen, and of Gerald, aged nine years; grandson of Mr. and Mrs. Morris Margolian, 6002 Isabella Avenue. Kiddush will be observed.

Perry Richard, son of Mr. and Mrs. Solomon Drobetsky, 5649 Smart Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on May 16, at Beth Zion Synagogue. He is the brother of Elliot, aged ten years; and Howard, seven; grandson of Mr. and Mrs. B. Sirota, 4630 Hutchison Street; and of Mr. and Mrs. W. Drobetsky, 5291 Bessborough Avenue. A luncheon in the Synagogue hall will follow services.

Michael Robert, son of Mr. and Mrs. Saul Black, 7916 Kildare Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on May 26, at Beth Zion Synagogue. He is the brother of Steven, aged fifteen years; and Neil, four; grandson of Mr. and Mrs. M. Marcovitch, 6745 Trans Island Avenue; and of H. Black, 6394 DeVimy Avenue, and the late Mrs. M. Black; great-grandson of Mrs. L. Kats, 6745 Trans Island Avenue. Kiddush will be observed.

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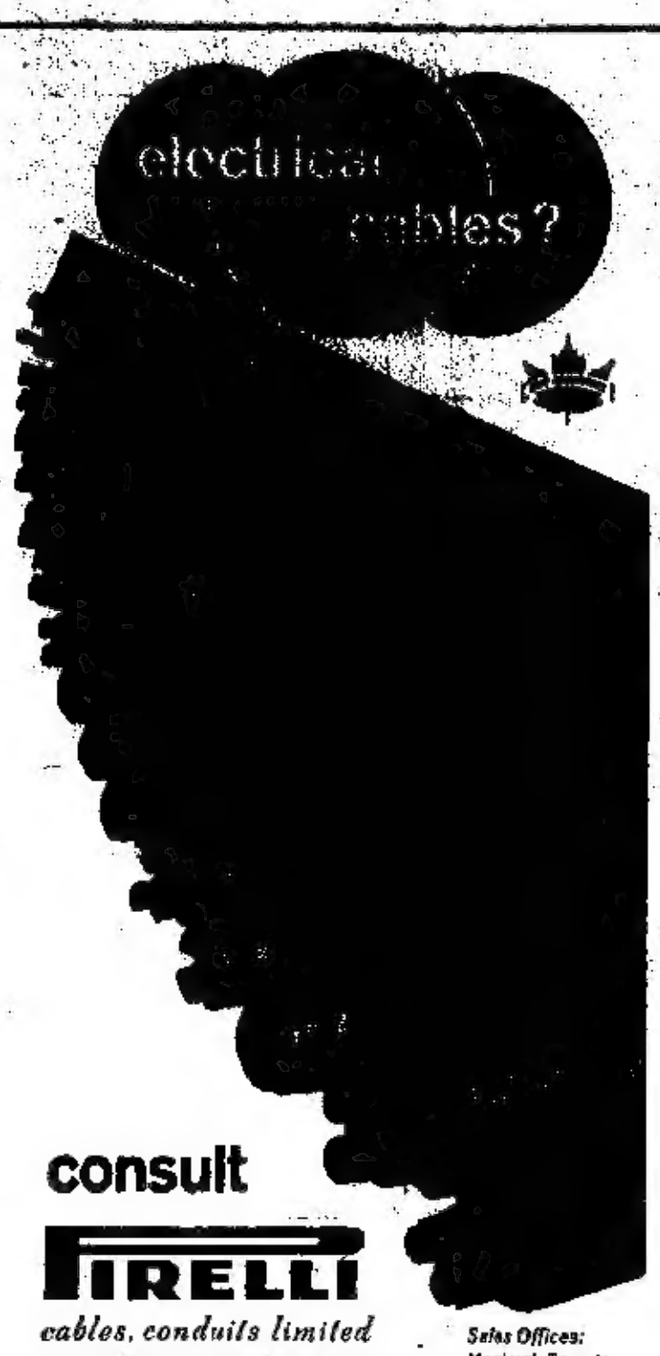

JUDAISM AND MARRIAGE

BY DR. JULIE E. GEVT, RABBI

PREPARED BY THE COMMITTEE ON INFORMATION ABOUT JUDAISM, APPOINTED JOINTLY BY THE UNION OF AMERICAN HEBREW CONGREGATIONS AND THE CENTRAL CONFERENCE OF AMERICAN RABBIS

Marriage is unquestionably the oldest and most wide-spread human institution. Not a single people that we know anything about, however primitive in culture or far back in time it may be, but has some form of permanent or semi-permanent union between man and woman, so deeply imbedded is the institution in our custom and conscience that students seek for it a pre-human origin.

Marriage has been classified according to the number of mates the man or woman may have at one time. It is, however, now generally agreed among ethnologists that monogamy, or the union of one man and one woman, is the rule throughout history, pairs of animals even furnishing examples of life-long mutual fidelity.

Despite the general impression, too, that once prevailed, that the female was from ages immemorial the chattel of the male, the general history of civilization proves that this subjection was never complete and that the story of the growth of culture is the account of the gradual alleviation of woman's lot. The last, according to Westermarck, the leading authority on the subject, determines the character of marriage.

Monogamy was probably the prevailing mode even in earliest biblical times. That this was the Jewish ideal of marriage can be inferred from the creation legend where one human couple are parents to the race. Though polygamy occurred among the ancient Hebrews from Adam onward, and was sanctioned, this can hardly be said to have been the norm. Moses and Job have each one wife; the prophets take single partnership as the proper state for granted, the spiritual relation between God and Israel being conceived as an ideal marriage between the one divine husband and the single people Israel.

Proverbs and Ecclesiastes exalt the character and the position of the wife in the home and society, thus furnishing an index to the current ethic and culture. To be sure, in biblical legislation, the oriental, or better, the old conception of woman as an inferior, was theoretically held, and often put into political statute, yet even a cursory study of the sacred documents reveals the enlargement of her rights, conjugal, proprietary, and social.

The spirit of ancient Jewish laws shows a fine regard for the weak, especially for the woman, widow, slave, wife, and maid.

Some changes were made in post-biblical times along the line of further amelioration of woman's lot, and the literature of the sages is full of statements which prove the increasingly high esteem in which woman was held, despite her legal disabilities. The spiritual implications of marriage, noted already in the Bible, find definite expression in the Talmud, both in the Haggadah and the Halachah.

Thus, the claim of man's superiority receives something of denial when woman is called his helpmeet, i. e., his complement, his helper, and his equal. The very part that women played throughout Jewish history takes the edge off the assertion that she was man's property to dispose of at his will. Statements like the following found in the Talmud, that woman is her husband's conscience, that she fulfills her duty when she leads her children to school and saves her husband from sin (Yebamoth 63a), or that whatever blessing rests on the household comes from her (Baba Mezia 59a) disprove the contention of the abject status of the Jewish wife.

A few more examples can be cited: "He who loves his wife as himself and honors her more than himself, to him is the Scriptural promise, (Job 5, 24) fulfilled; 'Thou shalt know thy tent is in peace.'" (Yebamoth 62b) Even though admittedly woman was not man's equal before the law, the teachers assert that married life is the full life and that the unmarried man's existence is incomplete. Character is the requisite to be sought in a mate, (Taanith 26b) and a man must not marry for sordid motives. (Kiddushin 70a).

Marriage is the most exalted state in the eyes of the Jew, and if the wife is good and virtuous, the greatest blessing has come to the home. This idea, that marriage is more than a union of the flesh or nature's arrangement for insuring the continuity of the race, lies behind the Hebrew term for marriage, *Kiddushin*. Granted that the origin and explanation of the word are to be found in the concept of "tabu," for the Jew it meant "holiness" and was symbolic of a sacred relation between husband and wife, of a hallowed state in which they were to live. They were to be one flesh, but more, one spirit.

Marriage for the Jew never became a sacrament, with its mystery, or a concession merely to the weakness of the flesh; for the Jew believed in the satisfaction of all legitimate appetites as a duty, the condition imposed being, that desire, including that of sex, should be directed into proper channels, for the good of the person and the group.

Hence, marriage became obligatory so that man might build a home, rear a family, and grow in personality thereby. Man became creator when he begat children, and the intimate physical relation between man and woman was only for the sake of founding a family. Celibacy was unnatural, and hence abhorrent, particularly in those of marriageable age.

While there are exaggerated trends in Jewish thought that would make of the wife merely a childbearer, and reproaches that she is the occasion of man's sin, still in the Pauline attitude, ethical life survived and halted these observations. The wife never had to yield blind obedience to her lord; she was recognized as possessing a will of her own.

When the man married, he assumed obligations, among them the task to provide for his mate, even according to the manner in which she had been accustomed, while she, too, had certain definite duties, chief among which was the care of the household, with its manifold chores. (Mishnah Ketub both V5.) The family life of the Jew with its wifely purity and its husbandly fidelity, the counsel of pre-nuptial chastity for both sexes, are more eloquent testimony to the Jewish idea and ideal of marriage than all the codes and decisions of courts.

The beautiful service in the home that welcomes the Sabbath, itself conceived poetically as a bride, wherein the father blessed the children and sang praises to their mother, reflects actualities. The whole matter is aptly epitomized in the rabbinic dictum, "Whoso has no wife lacks all things."

Enough has been said to reveal clearly the character of the Jewish union. As for all other peoples, ancient and modern, marriage had a two-fold nature; for society at large it is a legal contract; for the individual and family it is charged primarily with ethical and religious considerations. Thus marriage is not only the concern of the persons participating; the state likewise has an interest; the children have a claim, and society, the collective of its actual and potential married members, makes its demands.

The stressing of the spiritual elements, the communion and community of souls, the development of character and personality, the purity of the individual and the family life, the institution of the home, the love, the sacrifice, the friendship and comradeship that it demands and fosters — these are gifts of the very highest order, among life's choicest values.

Felix Adler is right when he says, and he might be speaking from the Jewish point of view instead of that of Ethical Culture, that "marriage is to be conceived ethically as an institution for extending and enhancing the work of civilization, for ennobling, exalting the human type in oneself and one's children."

While Orthodox Judaism has kept this magnificent ethical concept of marriage, it could not emphasize it quite as freely as can Reform Judaism, bound as is the former to the legal prescriptions which it must uphold, especially in the matter of divorce. Yet despite the apparent handicap of legal disabilities, among these being the minor place of the woman, Jewish homes that have been permeated with Jewish doctrine and practice, have a fragrance and a spiritual sweetness that have made them the admiration of all beholders.

Jewish teaching perhaps reaches its highest mark in the home life that it counsels and guides. Liberal Judaism has taken the step that gives woman full equality in all departments of Jewish life. It has departed further from tradition in that it has recognised the right of the state to supervise and control marriage (theoretically still the right of the Jewish state according to the older view) and though it does not encourage civil ceremonies, unlike Orthodoxy, it does recognize their validity.

It follows Jewish custom in urging its followers to solemnize the greatest event in life, in the name of God and religion. It likewise has abolished the Levitical restrictions laid upon the priestly tribe, so that the descendants (members) of the ancient sacerdotal clan may follow the dictates of their hearts in the choice of mates.

It also has abandoned completely the practice, objectionable already to the rabbis of the Talmud, of levirate marriage, the marriage of the widow of a brother who died without issue, following in this instance an eleventh century precedent, and has abrogated the ceremonial of levirate refusal. In short, Reform Judaism looks upon marriage as a purely religious act, the contractual part involving property and dower rights governed by the civil regulations of the state, while Orthodoxy still acts in the double capacity of "state and religion."

In accord with the principle that Reform Judaism gives religious sanction to marriage, it waives the right to perform the old contractual marriage as documented in the Ketubah, or marriage contract, with its property stipulations, and issues only certificates which retain a modification of the traditional phraseology that the wedding has been performed in accordance with the rites and customs of Israel.

The woman, as well as the man, takes an active part in the ceremony by repeating the formula, in Orthodoxy pronounced only by the groom. The *Huppah* or canopy, a hitherto indispensable feature, and perhaps a relic of the bridal chamber, remains optional, its original function having changed, and it has become simply an adornment of the marriage service.

Like most nations and all other religions, Judaism forbids marriage between near relations by blood or affinity, that is, step-relations, and relations-in-law. The Bible mentions ten such prohibitions and subsequent lawmakers extended the lines of consanguinity and affinity up and down.

Scripture says nothing about the prohibition of the marriage of father and daughter, yet this was claimed to be self-understood from the general underlying principle barring the marriage of close members of the family, and was deduced from certain words of the scriptural text. Uncle may marry niece, while nephew and aunt may not wed.

Occasionally the list of prohibited and permissible unions conflicts with the law of the land or of the various states in this country, as for example, in certain commonwealths cousins may not wed, a union which Jewish legislation permits. The general practice of Reform Jews (following their interpretation of an old rabbinic adage that "the law of the land is law") is to observe the prohibited degrees of the state.

Where, however, the state permits and the Jewish law prohibits, as in the case of a woman wanting to marry her deceased husband's brother, (except in cases of levirate marriage) Reform joins with Orthodoxy in condemning such unions and in instructing rabbis not to solemnize them on the score of loyalty to the Jewish group and tradition. Liberal Jews again are at one with all other Jews in discountenancing marriages between idiots or permanently insane persons, but differ with rabbinical Judaism, which classes the deaf and dumb practically with the mad and the minor, in considering, with the modern state, such unfortunates as normal people for purposes of marriage.

Mixed marriages, or unions between Jews and non-Jews, are discouraged by Judaism, the chief reasons being that differing religious views in the household are not conducive to the peace and harmony, love and understanding that an intimate relationship such as marriage must foster.

It has been the experience of the Jewish people that when partners are of different faiths, the home will not be conducted Jewishly, and in addition to other disadvantages, the children will not be reared as Jews. Judaism is the religion of a small minority, which can ill afford to weaken itself by loss of any of its members. Religions, like nations, have a natural anxiety to guard their hearths against loss by defection or desertion. If, however, the stranger embraces Judaism wholeheartedly and willingly joins the Jewish people, he or she is made welcome and an inter-marriage may take place.

While the older law demands that widows and divorcées wait ninety days after the death or

(Continued on Page Five)

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Judaism And Marriage

(Continued from Page Four)

divorce of the husband before remarrying, in order to establish the paternity of a possible child, Liberal Judaism has the tendency to extend the period to ten months or a year and requires both man and woman to walk this length of time in the score of peculiarities of conduct, guarding thereby not only the possible children from stigma, but insuring the purity and decency of a family life.

On certain days marriage may not take place; the Sabbath, fast and feast days, the first month of mourning, and some other periods. Liberal Judaism is less stringent than the older school, but it observes the two chief fast days, the Day of Atonement rigidly and with few exceptions the Anniversary of the Destruction of Jerusalem, all the Holy-days in its calendar and the Sabbath.

While the origin for the practice of not celebrating weddings on certain days may lie in primitive superstitions, the accepted explanation is that we keep to the prin-

(Continued on Page Ten)

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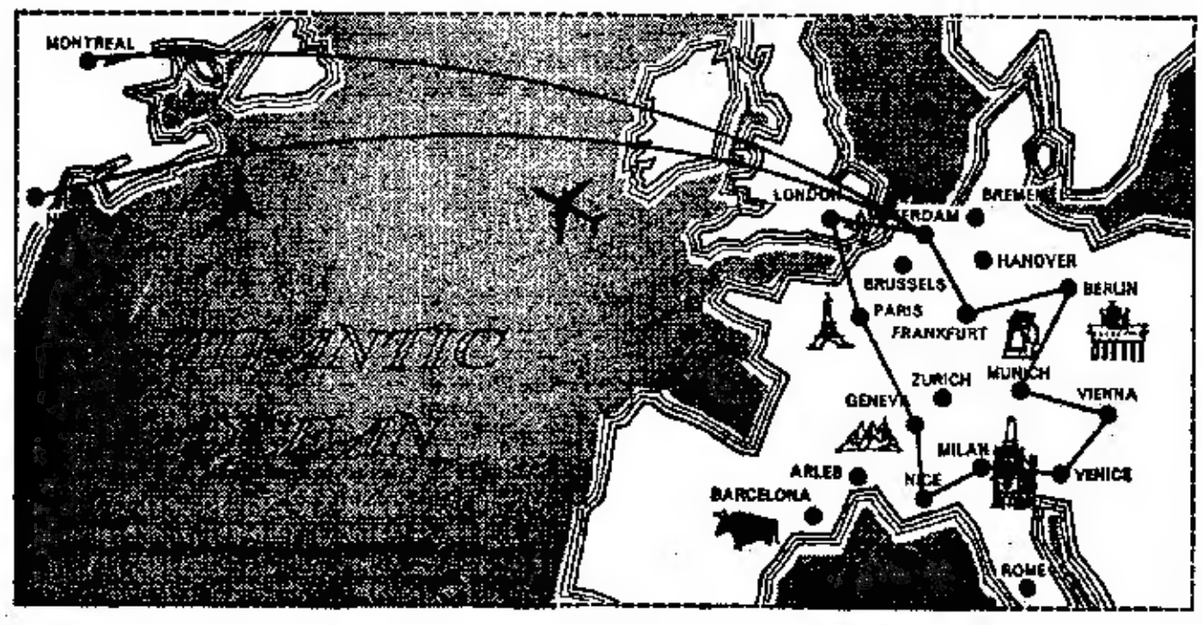

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For The June Bride — And Every Bride

Your Trousseau And How To Plan It

BY ELEANOR LAMBERT AND DIANA CALLOWAY, FOR THE INTERNATIONAL LADIES' GARMENT WORKERS' UNION — COPYRIGHT 1963. REPRINTED BY PERMISSION

THE MAN IN YOUR LIFE

You are planning to begin a new life, to be shared with a man you want to please in every way.

Your taste in dress and the way you wear your clothes are part of his mental picture of you. He may never be able to tell you what sort of dress you were wearing at any special time, but it is an indisputable fact that the way a woman looks makes a man proud of her, or just a little uncomfortable about her — perhaps never knowing exactly why.

What you buy now to wear as his wife should take into account his feeling about clothes. Most men have a definite idea of how they like a woman to look, and your future husband will be pleased to know you want to develop a "family taste" as well as to express your own. Perhaps he has already told you his favorite colors, whether he likes you best in casual sports clothes, or dressed in your prettiest party dress. If he hasn't talked about it, encourage him. Notice what he likes on others, too . . . not with resentment or jealousy, but as a guide for yourself.

Almost all men, like women, absorb more about fashion than they are aware they do. The average man likes to feel that his wife knows fashion and is correctly dressed at all times. Whether he is the conservative or the adventurous style observer, he will probably enjoy participating in your wardrobe planning and his suggestions will very likely "pay off" in becomingness, practicality and suitability. Both of you, in a sense, will live with your clothes. You'll wear them, he'll look at them. But you have to make the final decision. If your ideas and his don't quite agree, compromise by choosing the colors he likes, in the shape, type and fabric you feel are best.

Some clothes have sure-fire man-appeal. Oddly enough, most of them are as essential to the well-planned wardrobe as meat and salad to the well-planned meal.

For instance:

The good tweed suit, in an attractive color and a classic easy cut.

The basic black dress with a pretty neckline and a neat waistline.

The good-looking topcoat, especially the belted trench coat type.

The sweater and skirt.

The costume with the touch of white — the suit with a fresh white blouse or dress with white collar and cuffs.

The graceful chiffon evening dress.

The slinky sheath dress — on the figure that can wear it.

Most men do not like:

Big, busy prints in either daytime or house dresses.

Wild color combinations such as purple and yellow, shocking and green.

Short skirts that ride up over your knees when you walk.

Embarrassingly low necklines.

Freakishly tall or wide hats.

Evening dresses that look like costumes with hoops, trains or panels that get stepped on.

Tight slacks or shorts on the street.

THE LIFE YOU WILL LEAD

Where you will live and the kind of life you and your husband will lead are the two fundamentals on which your trousseau should unquestionably be planned.

Your status changes. You now have a dual role: you share his interests and activities and continue your own. Your wardrobe must reflect this and function well.

THE CITY WIFE

All large cities, from New York or San Francisco to Paris or Rome, have certain basic clothes requirements. To these, each city adds its own local and climatic variations. If you are moving to a strange city, save part of your trousseau money until you have lived for a few weeks in the new environment, then round out your wardrobe.

The clothes you are certain to need are:

A suit (dark for northern cities, light or colored for southern climates).

A heavy coat and a light topcoat.

An assortment of day and sports dresses.

Separates or knitted dresses.

For dining out or the theatre, a cocktail dress or jacket costume.

One or more hats. While you frequently see hatless women in even the largest cities, the well dressed woman always has some sort of head covering.

Even in a heat wave, a low-cut backless sun dress is not good taste on a crowded city street. Today most public places are air conditioned. Therefore, a jacket, stole, or small fur is almost essential in the evening for comfort as well as for cover on the street.

White shoes are seldom citified enough for street clothes. Better plan to wear dark shoes when you go downtown.

Young people nowadays seldom need long evening clothes. In cities where there are ultra-formal civic events such as Opera, Mardi Gras or large charity balls, long dresses are popular. The wives of diplomats and army officers are often required to dress with great formality and therefore, need long dresses. You can find out what type of clothes are worn in a city by studying the society pages of its newspapers. If you need formal clothes, buy a careful variety: a dinner dress with sleeves and a dramatic gala dress.

THE COUNTRY WIFE AND THE SUBURBAN WIFE

It is easy, with taste and judgment, to assemble a wardrobe that looks equally "right" in a city or small town, if your life takes you from one to the other. The suits, dresses, coats worn to churches, club meetings, and luncheons may be identical to those worn in the city, with perhaps a larger assortment of separates, shirtmaker dresses and dresses with matching sweaters.

In some rural and suburban parts of the country, the younger and slimmer (we hope) have taken as their year-round daytime uniform, bermuda shorts or tapered slacks with blouses and sweaters. Find out ahead if this attire is customary where you will live. If not, don't be the first to wear it. And no matter what: include shorts and slacks in your wardrobe plan only if you look extremely well in them; if not, wear a skirt or dress.

The sturdy "car coat" is useful if you are to be the family chauffeur.

Small communities where one sees the same people often, frequently require a larger wardrobe than the big cities where you may know many groups.

CLIMATE AND LOCAL CUSTOM ARE IMPORTANT IN ANY TROUSSEAU PLAN. HERE ARE SOME POINTERS ON THE FASHION COMPASS:

SOUTH

Southern women seldom dress in the fluffy Southern belle manner traditionally associated with them. They like to look pretty and know the value of pale colors and feminine touches, but they are intensely fashion conscious and enjoy dressing up, especially in the evening.

Everywhere in the South you will need a coat for winter. In resort cities, white or pastel coats are worn in mid-winter, but generally the South follows the same seasonal fashion cycle as the East, with of course, Summer being a much longer season.

Pastel tweeds are favored from January on. Light colored silk and cotton clothes are basics in the resort cities and in the whole of the South from April through September.

WEST

Because temperatures are more stable throughout the year, suits and light topcoats make up the bulk of a wardrobe. The cut of clothes is more casual. Coats should be lighter in weight but full enough to go easily over a suit.

In the Southwest there is a great deal of outdoor sports and outdoor entertaining, with a resulting need for active sports clothes, play clothes, spectator suits and dresses, and full-skirted patio or barbecue dresses for at-home parties.

In the Northwest it rains often. A good raincoat is a recommended investment.

NORTH AND EAST

Nine months of the year require a coat of some kind; it is wise to begin assembling coats that blend with all the colors in your wardrobe and give you good protection for very cold and moderate temperatures.

Wool suits, day dresses and separates should make up the bulk of your winter wardrobe.

The summers, though short, are apt to be very hot. Simple, lightweight day dresses in dark or cool colors look best on sweltering city streets.

HOW YOU WILL LIVE IS AS IMPORTANT IN TROUSSEAU PLANNING AS WHERE YOU WILL LIVE

Be realistic about the answers to these questions:

What will your day-to-day life demand in clothes? Will you work or be a housewife?

The career trousseau will naturally stress street clothes. The housewife needs fewer street clothes but does need becoming clothes for housework, marketing, and daytime community activities.

How much social life and what kind will your inclination and income permit?

If you expect your life to be home and community centered, your clothes needs will be different than if your favorite evening is "a night on the town."

As a couple, will you lead more of an outdoor life than a party life?

Buys lots of wonderful sports clothes and fewer party clothes.

What are the activities and income of your future husband's circle of friends?

You will marry each other "for richer or poorer." This may mean a change in status for you. Don't overdress if your husband's position and friends are simpler than your parents'. On the other hand, if you will be going "up" on the social-economic ladder, the right clothes will do a great deal to create a good impression. Take the trouble to make them right.

Are you and your husband-to-be homebodies?

Include at least one lounge or hostess costume.

What will you do weekends?

Be sure to consider clothes for any active sports in which you and your husband participate. If you live in a hotel you will need some country clothes for weekends.

Are you marrying a military man?

Make your trousseau compact, your living quarters are likely to be small.

Will you live on a college campus?

You will wear mostly sports clothes, but allow for at least one evening dress and one informal party dress.

Will you attend business conventions in a big city with your husband?

Your basic wardrobe, if it is good, will take you there and home again with success and well-being. A good quality day dress, a perfectly fitting suit with two pretty blouses, a becoming short party dress will accommodate any program unless a formal dinner or dance is announced in advance.

WHAT MAKES UP A TROUSSEAU?

The word "trousseau" derives from the French word trousse, for bundle. Literally then, your trousseau is anything you carry with you to your new home.

The average bride thinks of her trousseau as her personal wardrobe of clothing, jewels and accessories — considered separate and apart from household items.

A frequent question asked by a prospective bride is how much clothing should she buy and how long should she expect it to last? If possible your trousseau, taking into consideration what you already have, should include one year's supply of outerwear and accessories; two years' supply of lingerie, negligees and coats chosen to last for a number of years. For example:

2 suits — 1 *casual*, 1 *dressy*

6 daytime dresses — 3 *for winter*; 3 *for summer*

6 party dresses for afternoon, cocktail and informal evenings — 3 *for winter*, 3 *for spring and summer*

1 hostess gown or at-home costume

4 coats — 1 *winter coat*, 1 *storm coat for heavy duty*, 1 *rain coat*, 1 *light topcoat*

4 sweaters

2 skirts or 1 skirt and 1 bermuda shorts or slacks

6 blouses or shirts — 2 *for each suit*, 2 *for sportswear*

a shoe wardrobe and three dozen stockings

2 pairs gloves; 3 handbags — 2 *for day*, 1 *for evening*

1 bathrobe — 2 negligees or housecoats

6 bras — 3 *dark*, 3 *light*

4 girdles — 2 *dark*, 2 *light*

6 slips or half-slips — 2 *tailored*, 2 *dressier*, 2 *dark*

8 sleeping garments — 4 *for winter*; 4 *for summer*

(Continued on Page Eleven)

Father of the Bride?

There must be wine at the wedding—a gay wine, with bubbles to wink at the guests. But, this need not be costly if you serve Jordan Valley Crackling Rosé . . . pink, lightly bubbled and perfect for joyous occasions.

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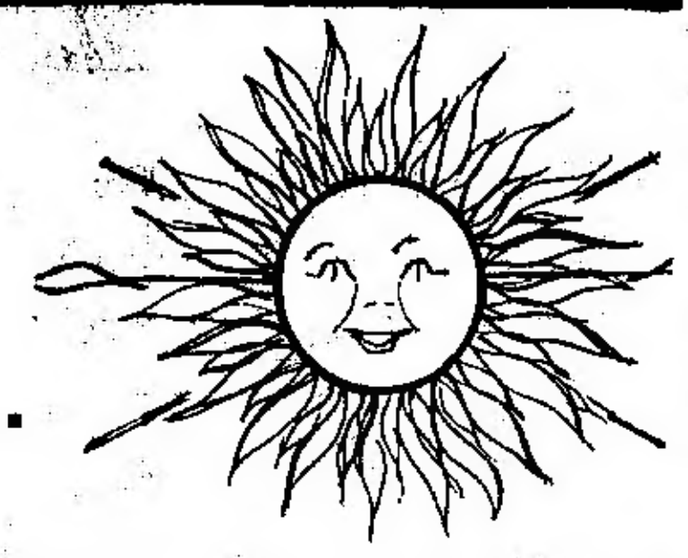

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A. Sleeveless "beach shift" of Arnel*, with cross-buttoned shoulder. White or yellow, S.M.L. **10.98**

Big-brimmed Italian straw hat with flower applique, various colours, **5.98**
Plastic-lined beach bag to match, **12.98**

Straw-and-terry cloth beach scuffs, various colours, S.M.L., **3.98**.

B. By Roxanne, of Lycra* spandex, with surplice top, draped skirt, low back, built-in bra. Paisley print in blue or brown on white. A, B and C cups in sizes 32 to 38. **29.95**

Poppy-covered Kleinert Olympic Sav-a-wave swim cap, various colours, M. or L. **4.00**

*Reg'd trade name

C. Styled by Roxanne for the fuller figure in paisley-printed Lastex* faille, with draped skirt, built-in bra, light boning. Soft tones of blue; B and C cups, sizes 38 to 44. **25.00**

Kleinert swim cap of multi-coloured shaggy flowers, various shades. Olympic model with Sav-a-wave feature. M. or L. **8.00**

D. Basic maillot by Darlene, fully fashioned, of Bon-Lon*, with built-in bra. Black, red or blue; in sizes 10 to 16. **22.95**

Deep cloche of crocheted straw from Italy in various colours, **3.98**
Huge matching beach bag, plastic-lined, **10.98**

E. Two-piece by Kanter's of Scandinavia, in a stretchy blend of 71% acetate, 16% spandex, 13% nylon. Striped bra top, with French-cut trunks in matching plain shade, with elasticized waist, self sash tie. Blue or gold, S.M.L. **29.95**

F. Sheath in vivid modernistic print by Kanter's of Scandinavia, in 71% acetate/16% spandex/-13% nylon, with built-in bra, low back. Blue or green, sizes 32 to 38. **35.00**

Kleinert "pixie" cap in natural straw and pastel rubber flowers, Olympic "Sav-a-wave" model, **10.00**

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For The June Bride — And Every Bride

THE MARRIAGE BROKER: WHEREVER THERE IS A JEWISH COMMUNITY THERE THE "SHADCHAN" ASSISTS DIVINE DESTINY

By Rabbi H. Rabinowicz

In the Jewish portrait gallery, none is as expressive as the Shadchan. He is pictured as a ubiquitous personage, usually carrying a long umbrella and in possession of a little black book containing the Who's Who's in the world of matrimony. He is regarded by many as a Mephistophiles and Machiavelli rolled into one. A man of blatant vulgarity with a voluble tongue who is providentially spared the qualms of conscience and is ever ready to arrange any misalliance.

In Biblical times, marriage was already a public institution firmly rooted in society. Though marriage "by capture" was in vogue among many nations, it was rarely practiced by the Hebrews. The abduction of the maidens of Shiloh by the Benjamites remains an isolated instance. Arranged marriages were the order of the day. For marriages were not so much an affair of the individual as an affair of the family.

Yet even then there were children who insisted on making their own choice. Both Esau and Samson acted against the express wishes of their parents. And there were also cases where the daughter was actually consulted. Lovingly too, the Bible records its own unique love stories. Psalm forty-five and the Book of Songs are exquisite contributions to the vast literature of Romance.

However, by Talmudic times, girls were having quite an active say in the matter. The Mishnah records: "The daughters of Israel went forth to dance in the vineyards. And what did they say? 'Young man, lift up thine eyes and see what thou wouldst choose for thyself: Set not thine eyes on beauty but set thine eyes on family virtue.'"

Though the terms Shiddush and Shidduchim (settlement of negotiations preliminary to betrothal) occur in Talmudic literature, it is not until the Middle Ages that the Shadchan emerges as a professional matchmaker. In the history of the matchmaking the Shadchan was preceded by the Roman Pronumba and the Moslem Kathbeh.

His "profession" is recognised by Rabbi Mordecai Hillel Ashkenazi (d. 1292) who classified him as an agent legally entitled to charge for his services. Arranging marriages became an established and often lucrative occupation according to mediaeval rabbinic sources.

The Austrian scholar, Rabbi Israel Pethachiah Isserlein (1390-1460) writes: "When the match is made, the Shadchan's work is done and his wages are earned. But in our place (Upper Austria) we do not pay the Shadchan's fee until the marriage is celebrated. Elsewhere (lower Austria), they pay immediately the contract is drawn up."

There was however, no uniform rate of commission. It varied from place to place. In the community of Bamberg, the fee was two thalers for the first hundred thalers of the dowry and one to one and a half per cent of any additional amount. In the Black Forest District it was one and a half per cent on dowries of 600 gulden and one per cent on richer dowries. In Lemberg it varied between one and three per cent.

The Shadchan was paid by either or both of the parties involved. If two brokers claimed credit for the match, the initiator was entitled to one-third of the fee, while two-thirds went to the man who had successfully conducted the negotiations.

The scene of the Shadchan's operations was set in the Franco-German communities and later in Eastern Europe. In Spain the preliminary negotiations or espousals were carried out by father or mother or elder brother.

Though the name Shadchan appears in the Responsa of the Spanish Talmudist, Isaac ben Sheshet Parfat (1326-1408), it is in connection with a German community. Nevertheless King John of Castile, in a document dated April 6, 1448, at Arevajo, writes:

"Besides by the said bill, the said Jews and Moors are prohibited from exercising certain high offices among Christians, that are therein expressed and named, that is to say, they may not be judges . . . nor may they be contractors of marriage, or co-partner in any art or trade with Christians."

The Talmudic maxim is: "Forty days before the creation of a child, a Bath Kol (a voice descending from heaven) proclaims: The daughter of A. is destined for the son of B." It was nevertheless felt that the Divine destiny should be assisted. Arranging marriages was regarded as a great Mitzvah.

"God himself," Rabbi Jose ben Halaftah said, "is occupied in marrying off men and women. And even the Almighty finds this a difficult undertaking. "It is as difficult to pair two people as it is to divide the Red Sea." Shadchanuth was regarded as a vocation rather than a trade. Yet for centuries the rabbis regarded it as part of their onerous though honorary duties.

In Talmudic times, the rabbi did not receive any remuneration for his work. Over a hundred rabbis are recorded in rabbinic literature as earning a livelihood as artisans. Until the early Middle Ages the same conditions prevailed. Rashi (1040-1105) was occupied in the vineyard.

Maimonides (1135-1204) was a physician to the Sultan whom he visited every day. It was his contention that "a single coin earned by the work of one's own hands is worth more than a whole revenue of the Prince of Captivity, derived as it is from the gift of others."

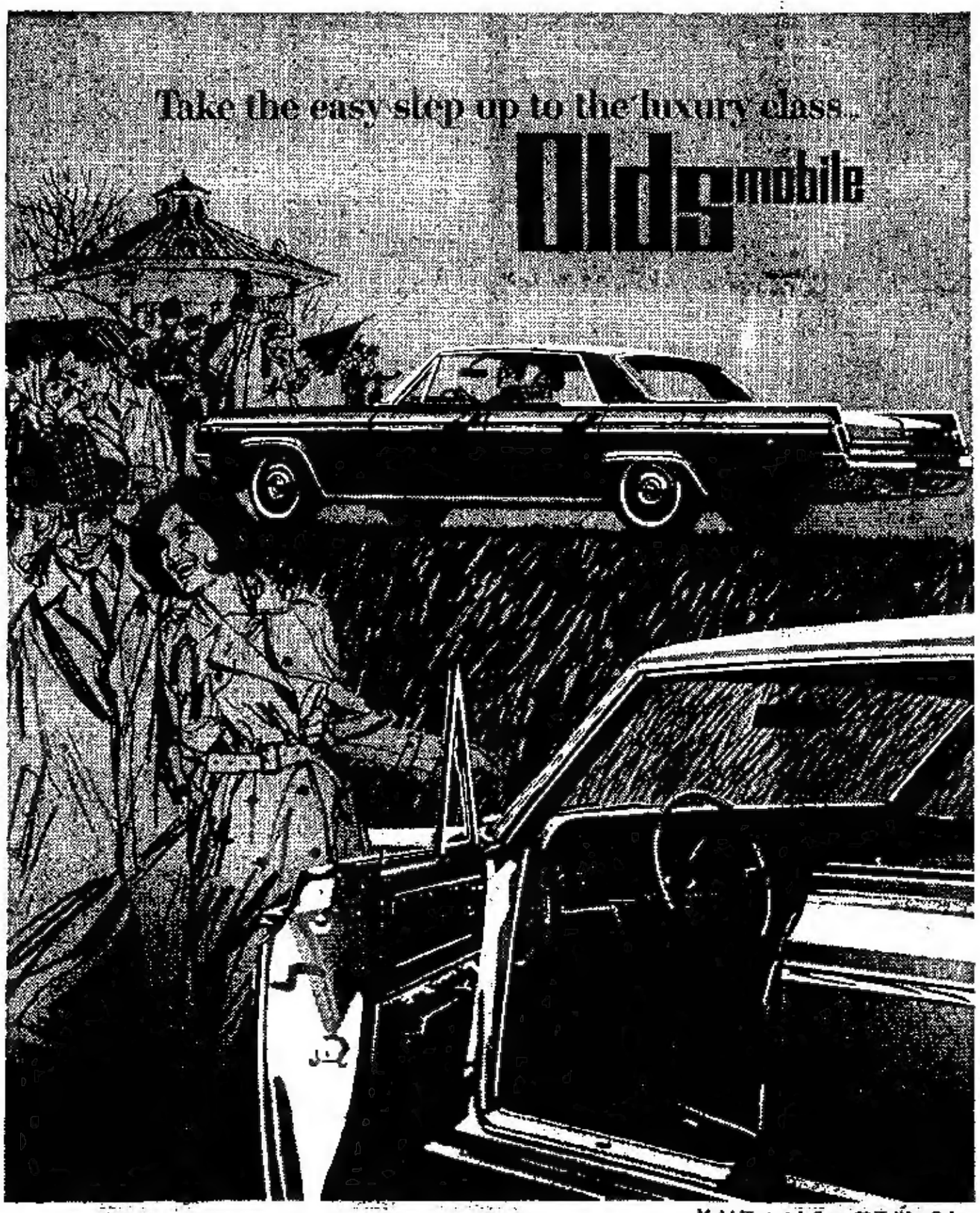
By the end of the fourteenth century, however, the situation began to change. Rabbi Simon Zemach Duran (1361-1444) is believed to have been the first rabbi to receive regular payments from the community. Yet the main source of rabbinic income was teaching, supplemented by fees for officiating at weddings, for the preparations of Divorce Bills, and for the absolutions of oaths. So it is not surprising that the rabbis became prominent as Shadchanim.

They were well equipped for this difficult and delicate task because people respected and trusted them. Rabbi Jacob Molin Maharil (1525-1427), the leading rabbi of his time, refused to use his wife's income. He preferred to live on Shadchanuth fees, and supported many of his students with his earnings.

Rabbi Jacob Margalioth of Nuremberg (15th century) also was a celebrated Shadchan. The Responsa of Rabbi Meir, of Rothenburg, Rabbi Moses Mintz, and Rabbi Jacob Weil, reveal the significant roles that the Shadchan played in Jewish life. However, the Shadchan had critics and detractors right from the start.

Rabbi Jacob Weil was pointing out with sorrowful censure that the Shadchan invents things without foundation in order to achieve his aim. Two centuries later Leone Da Modena (1571-1648), the Italian rabbi who was skilled in twenty-six professions, counted the art of Shadchanuth as one of them.

(Continued on Page Nine)



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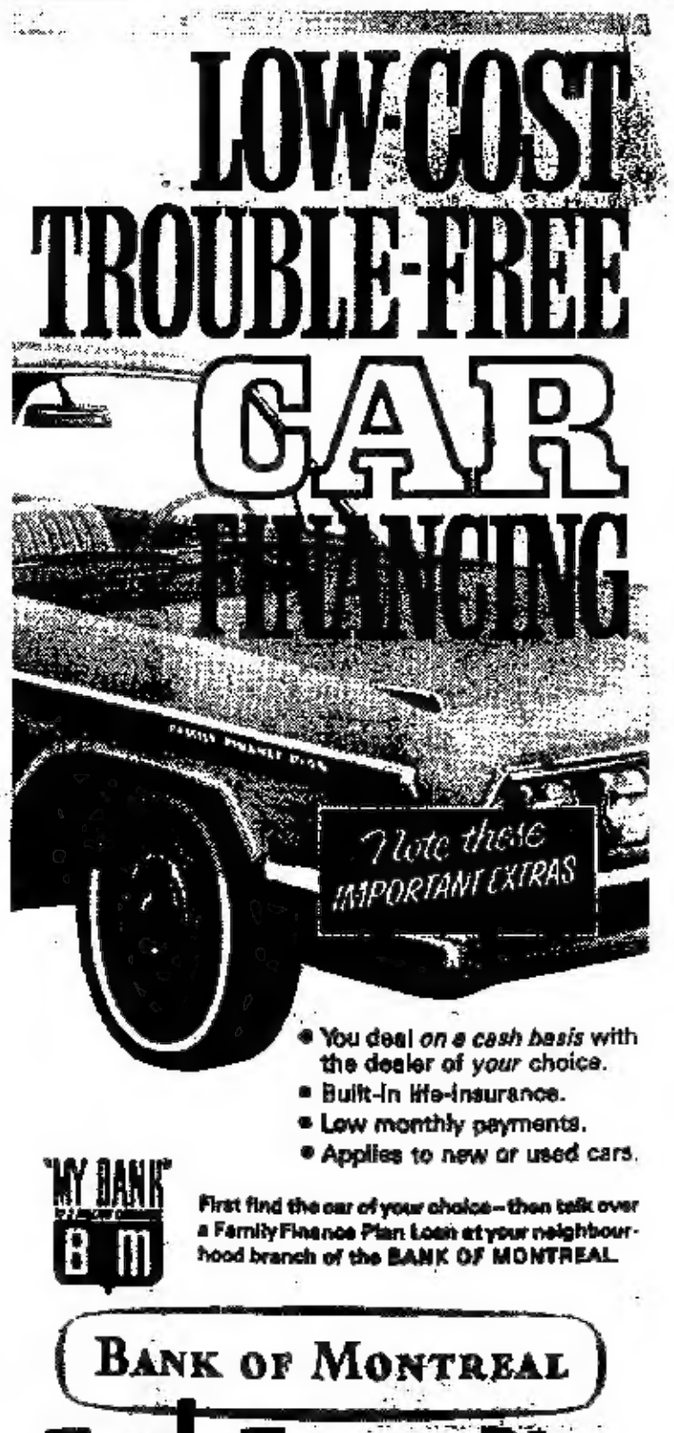

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For The June Bride — And Every Bride

The Marriage Broker

(Continued from Page Eight)

Social conditions in the Middle Ages made the Shadchan almost indispensable. Child marriages were common, although the Talmud condemns this practice. "A man must not betroth his daughter while she is a minor; he must wait till she attains her majority and says 'I love this man'" (Kidd. 4 Ia). Even the medieval rabbis never enforced this edict.

"The Talmudic prohibition of child marriages" says Rabbi Peres Elijah, of Corbail, who collected the writings of the Tosafot, "applied only to the period when many Jewish families were settled in the same town. Now (after the Crusades) however, when our numbers are reduced and our people are scattered, we are in the habit of marrying girls under the age of twelve should eligible husbands present themselves."

Persecuted and oppressed, the Jews thought marriage might give their children some security and married them off as soon as possible. "Thus if a man has in his power today to endow his daughter with a dowry, who can tell but that the following day he will be robbed of his fortune and his daughter might forever remain unmarried."

From inscriptions we learn that Domitia, who died at the age of 19 had been married for seven years and that another lady, Junio Sabina, had been wed at 15. Despite many attempts to discourage this tendency, it was not until 1761 that the Lithuanian Council actually forbade rabbis to officiate at weddings of boys under 13 and girls under 12.

Social contacts were restricted. The sexes were segregated. Children and women prayed separately. At festivities they were kept rigidly apart. Even after betrothal many communities forbade a betrothed man to enter the house of his prospective father-in-law unless accompanied by "two communal supervisors of morals."

As late as 1642 the Ordinance was confirmed in Corfu. Parental control, too, was unquestioned. Though occasionally rabbis censured undue interference, the father's rights and privileges were rarely seriously undermined. Innumerable are the mediaeval ordinances forbidding secret marriage without parental approval.

In the 12th century, Rabbi Yom Tov ruled that any man who takes a wife without her family's consent will be forced to divorce her, if need be, through excommunication or by involving State law.

This great care for morality prevented excesses of any kind and licentiousness was virtually unknown among Jews. In the words of a tenth century authority: "It is the habit of all Jewish maidens, even if they be as much as twenty years old, to leave the arrangement of their marriage in the hands of their fathers; nor are they indelicate or impudent enough to express their own fancies and to say, 'I would like to wed such and such a one.'"

The virtue and modesty of the daughters of Israel became proverbial among the nations. "Praise be the Almighty, the maids of Israel are chaste," wrote Rabbi Solomon Adret (1235-1310). "They do not take for husbands those whom they desire without the consent of their parents in their lifetime. Quite different is the manner of the daughters of the land . . ."

In Poland a great deal of matchmaking took place at the fairs. "To the fairs at Lemberg and Lublin", records Nathan Nata Moses Hanover, in his Chronicle Yeven Mezulah, "came young students and their teachers. He who had a son or a daughter to marry journeyed to their fair and there made a match, for every one found his like and his suit. At every fair, hundreds of matches were made up, sometimes thousands; and the children of Israel, men and women, used to repair to the fair in their finest attire, for they were held in respect by the kings and the people."

Arranged marriages have more opportunity of working out successfully among Jews because marriage is regarded as a sacred duty. "The pleasantest part of a man's life is generally that which passes in courtship," wrote Addison. Although this element may be missing in a marriage arrangement of this sort, it is compensated by marital affection.

The wife takes good note of the maxim; "be to his virtues ever kind and to his failings a little blind." The husband is mindful of the tender concern which the rabbis express for the happiness of the wife who is often called his home. "Take care lest you cause a woman to weep," they warn him, "for God counts her tears."

In modern times the place of the Shadchan is not confined to the novels of Mapu, Zangwill, or Dick. Wherever there is a Jewish community there is usually a Shadchan. Many marriage bureaus establishing themselves social registries or introductory clubs flourish in London and, more especially in New York.

Though "marriages are made in heaven," the reliable marriage-broker has work to do in the community. Clubs and communal centres will not entirely solve the problem of the social recluse.

Many marriageable men and women of all ages have of necessity, a too limited circle from which to make the most important choice of their lives. There is much planning, much maneuvering, and possibly much heart-ache behind the simple newspaper formula, "A marriage has been arranged."

This article is from the Jewish Advocate.

Silver Flatware Will Be Enjoyed Forever With Easy, Daily Attention

For longer enjoyment, give silver the care it deserves. Experienced homemakers know that the secret of keeping flatware beautiful is to use it daily, at every meal, each piece in its turn. Frequent use, coupled with careful washing and thorough rinsing, will not harm your silver — it will make it more beautiful as time goes by.

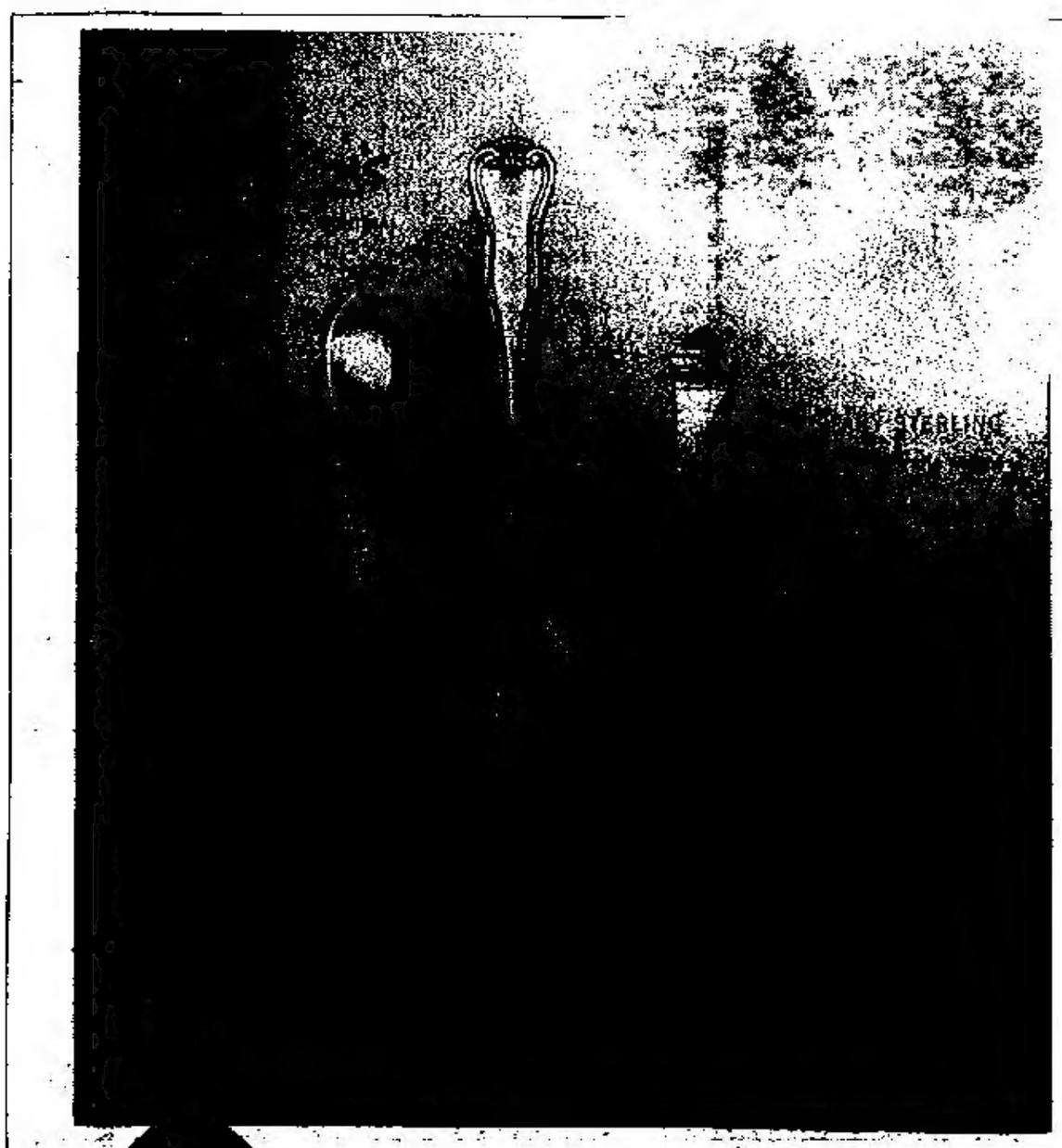
Wash one piece at a time and place a towel on the drainboard to prevent abrasion. Use hot soapy water and get all food particles and grease off with the aid of a soft brush. Rinse throughly: dried soap is a natural born lustre killer. Dry with a soft, clean towel. Never leave silver unwashed overnight. When tiny scratches develop, they multiply with use into a lustrous finish called "patina" — a warm, deep, surface mellowing.

Even silver that is used at every meal and well cared for needs polishing occasionally to enhance its beauty. Once a month should be often enough, but once a day won't hurt a thing — if the polishing is done right, with a soft tooth or nail brush and a hand-sized pad of clean flannel. A larger piece of flannel or other soft, dry cloth, or a high grade chamois skin completes the equipment outlay except for the polish itself.

Common tarnish is silver sulphide. It can be remedied only by industrious polishing. Keep it off by keeping silver away from wood, rubber of all kinds, sooty atmosphere, burning gas or coal fumes, many types of paper and other bleached and dyed materials.

Dark egg stains can usually be removed by rubbing a little salt on the spot with the end of the finger, and then removing the salt immediately. The purplish gray film which perspiration from the hand leaves will yield easily to a soft cloth dipped in ammonia. Black spots caused by the prolonged action of salt on silver cannot be removed by home methods. For these stains and deep, rough scratches see your jeweller. He has the tools and know-how.

Many plastics, including some that are made into silverware trays, contain sulphur compounds that blacken silver. It should be kept in a soft flannel cloth roll with individual pockets for each piece; in a cloth-lined chest. Some buffets are equipped with special drawers similar to these chests. Any of these are made to hold silver correctly and to protect it from physical and chemical mischance. Putting each piece away with care will pay big dividends in luxurious beauty.



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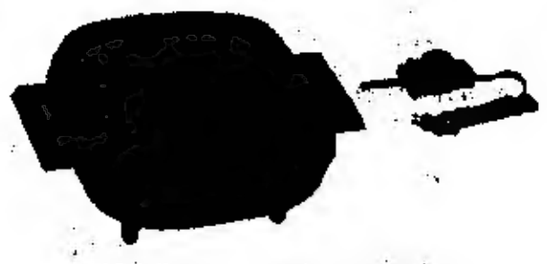

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Judaism And Marriage

(Continued from Page Five)

ciple of not mixing or adding joys (those of the holy days and the wedding) and that no business (marriage is a coptract between interested parties involving property) may be done on a sacred day.

A word on "Eugenics" must be added before the conclusion of this portion of our subject. Judaism throughout the ages has always aimed at the production of healthy offspring and while its eugenic policy has not been binding it has exerted great influence.

A considerable body of stature and lore is discoverable in Jewish literature which attempts to protect the group against physical or moral taint by insisting on sexual purity for man and woman before and after marriage; by discountenancing any union except in marriage; by advising early matings; by asserting rightly or wrongly that disparity of ages, character, and temperaments makes for unhappiness and perhaps even weak offspring; by emphasis upon seeking "quality in the family of one's partner"; by regulation of intercourse to safeguard the woman and the possible child; by the high esteem in which parenthood, especially motherhood, is held; by prenatal care of the child and its mother; by the prohibition of marriage with a person in whose family or in whom epilepay, leprosy, or other diseases are present; by insistence on caring for bodily health even to the extent of regulation of diet, and so on.

Liberal Judaism while it cannot legislate in this matter is, of course, following good precedent, by its sympathy with all efforts that make for a more robust race physically, mentally, and morally.

DIVORCE

Divorce has a history as old as marriage, though less is known about its beginnings. In the Bible we find the simplest procedure, viz., that a man could send away his wife at will. This of course grew out of the thought that the woman was man's property to be dealt with as any other commodity is handled. Yet despite the ease with which a husband could get rid of his wife, one does not find, at least in Jewish records, much abuse of this male prerogative, nor would one expect this after what has been said about Hebrew marriage.

Rabbinic Legislation, while it recognized divorce and naturally made a place for it in its "corpus juris," was certainly not in favor of arbitrary exercise of the man's privilege, and made it therefore increasingly difficult for the husband to get rid of his wife, by safeguarding her dower rights, far more so than did the Bible, and gradually extending the rights of her person.

While divorce was not complete disgrace, the temper of the sages is shown in the assertion, "He who divorces his wife, for him the altar of God sheds tears." (Gittin 90b, Sanhedrin 22a).

Chief among the grounds for divorce was adultery, of which the Bible has much to say. Even in early times wifely purity was held in highest esteem. Yet adultery then meant something else from what it did in the New Testament or does now. It was unfaithfulness on the part of a wife, and the guilty parties were punished by death. A married man who erred with an unmarried woman was a sinner, but not an adulterer.

In the former case, at a later period when the death penalty was not carried out, the aggrieved husband had to divorce his wife, while in the latter instance, the wife of the faithless man could not compel a dissolution of the bond, unless his conduct was flagrant and habitual, in which case she could appeal to the court, which in turn would force the husband to release her. A loathsome disease in the husband, quite in accord with proposed modern eugenic provisions, is another instance in which the court acts as agent for the wife to compel divorce.

Modern Jews try to follow the spirit of the Jewish law even though they may not agree with all its prescriptions. As in the matter of marriage, Reform Jews have yielded to the state as possessing exclusive rights, so in the question of divorce, the same obtains, and no Reform rabbi grants the *Get* or divorce, or recognizes one other than that issued by the courts of the country.

This attitude grows out of the theory that religion cannot interfere in matters which are primarily the concern of the state, and divorce certainly is a matter of public welfare, a purely legal act. Religion can only deplore the breaking of the ties which it sanctions and blesses, and "weep as over a broken down sanctuary," as Dr. Kohler so well put it.

Religion then must reluctantly recognize the need of divorce and bewail it whenever it occurs, leaving it to the state to pronounce judgment. Judaism, therefore, must state the various reasons for which separations are to be granted.

In addition to the one mentioned above, and the reader must keep in mind that in the course of development of the law the woman's rights in matters of divorce, as elsewhere, were enlarged, Jewish law considers as statutory grounds for severance of the marriage relationship: refusal of conjugal rights; lack of support (of woman); cruelty, beating, apostasy, certain diseases, and one or two others.

At all events divorce never was, and never is, lightly granted. Jewish law never permitted the party guilty of infidelity to marry the paramour or co-respondent, and while the divorced person was permitted to re-marry any one with this exception, it was felt that such a marriage did not promise well.

A hardship is frequently incurred in the case of a deserted woman or a wife whose husband has disappeared without trace. Jewish law does not recognize her as a widow, nor grant her a divorce and thousands of women are today, as a result of the World War and its consequent shiftings around of population, in the eyes of the Jewish law, neither wives nor widows.

A World Conference of Liberal Jews, following the precedent set by their adherents in the United States, passed a resolution declaring that a civil divorce obtained by these unfortunate women will be recognized as religiously valid. Divorce then is a makeshift solution, and is never looked upon as a cure; it is a remedy of the last resort and leaves effects that it were better to be without.

The cure for marital unhappiness should not be separation, but an attempt ought be made to invest marriage with greater sacredness, and put more responsibility upon the shoulders of those who enter into wedlock. Divorce can only be stopped at the source, and the means to lessen it must be those which invest marriage, as does religion, with sacredness and solemnity.

Judaism, because of its regard for marriage, especially on the spiritual side, has no sympathy with "trial" or "temporary" unions of any kind. By its very nature, and that of its participants, a union between a man and a woman must be for life. Family and home life cannot flourish under "trial" systems. Nor can religion have much tolerance for the new plea for self-expression.

Judaism believes that in one's marriage one can find ample opportunity for growth of personality. Just because one may have to endure a yoke, one may find thereby chance for more genuine spiritual development in forbearance, sacrifice, and kindness, than in legal freedom.

The Soviet idea of marriage, in essence though not perhaps in actuality, reduces man to the level of a beast who obeys his blind instinct. Such a doctrine is subversive of all family life, and is in accord with a materialism that reduces the world to goods on the one hand, and to flesh on the other.

Religion, too, has little patience with the contention that when happiness or love ceases, the marriage should stop. We ought to investigate our terms a bit to see what we mean, whether love be not self-love, and happiness purely selfish indulgence. There is a scale of virtues, and even if love and happiness be absent, they may be compensated for by mutual friendship and companionship.

One can grow spiritually by suffering or enduring as well as by refusing to bear a galling yoke. The goal of life, even in marriage, may not be joy, but as the Jew expresses it, "to do the will of God." Duty is greater than happiness, and if marriage be looked upon as the opportunity for the performance of a duty, to self, to others, to society, and to the whole scheme of things, one's petty annoyances may take on another hue.

Divorce, therefore, should rarely be given. If marriage has a spiritual background, if it be the calling forth of the finest in man and the best in woman, if it be growth in character and responsibility, attainment of personality, it is sacred, it is sanctioned from on High, (Midrash Lekah Tob to Bereshit) and ought not be entered into flippantly, nor its ties severed lightly.

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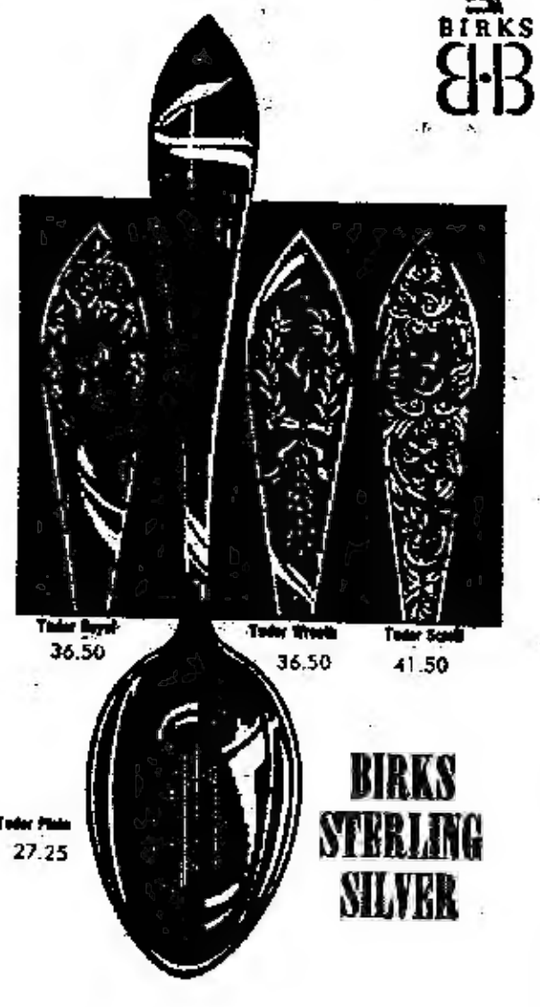

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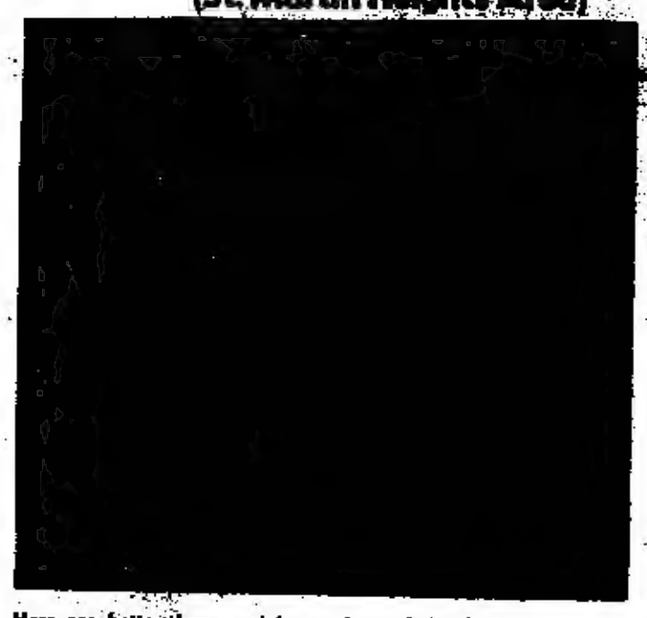

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For The June Bride — And Every Bride

Silver Cup, In Rare Collection, Was Part Of Bridal Service 200 Years Ago

Thirty-eight rare, antique Jewish silver religious articles, valued at $50,000 and collected by the late Brig. General Morris Carlton Troper, were displayed in New York at a memorial service at the Central Synagogue, Lexington Avenue and 55th Street, New York.

Gen. Troper, chairman of the European Division of the Joint Jewish Distribution Committee, is credited with having helped many Jewish refugees from Hitler's Germany to find safe homes elsewhere. He died last November 17 at Beth Abraham Hospital.

A bride's ring, on which was superimposed a three-inch replica of a synagogue, containing prayers written for her, was one of the articles displayed. The bride wore it for one week after her marriage, after which it was returned to the synagogue to await the next bride.

An eight-inch silver cup in the semblance of a young woman with with flowing skirt also was part of the bridal service 200 years ago.

Held above the silver bride's head was a tiny thimble that contained the wine she was to drink during the ceremony. The skirt was a cup from which the bridegroom drank his potion.

Other ancient items were a huge German silver beaker, silver spice boxes, Torah breastplates, and a giant silver crown, decorating the scrolls of the law.

This collection was returned to safe deposit vaults until the synagogue's new Jonah B. Wise Memorial Building is completed. There it will remain permanently, a gift of the Troper family.

Your Trousseau And How To Plan It

(*Continued from Page Six*)

Coats, suits, cocktail dresses, at-home clothes, sports clothes, shoes and bags should be considered long range investments. Be careful of quality and workmanship.

Watch yourself about impulse buying and "bargain hunting" or you'll find yourself with too many "bargains" and too few things you need.

Always keep a list of what you need, marked with what you have already bought.

Make sure you have one or two simple, comfortable "housework" outfits to save your good clothes when you are cleaning.

Keep something for sentiment — the dress you were wearing when you fell in love, any favorites of your husband-to-be.

THE WEDDING DRESS

By far the majority of wedding dresses today are white, though off shades of white and delicate pastels are equally acceptable. The tradition of the white wedding dress was started in the Fifteenth Century when Princess Anne of Brittany chose white instead of the then traditional royal purple for her wedding to King Charles VIII of France.

ETIQUETTE OF THE WEDDING DRESS

The wedding dress should be discreet and cover the chest, back and arms. Its purpose is to make you look your most beautiful; therefore be sure it is not awkward or uncomfortable.

The bride's dress decides the degree of formality for the rest of the wedding party and guests.

FOR A LARGE FORMAL WEDDING IN SYNAGOGUE, HOTEL, OR HOME:

Choose a white or off white floor length wedding dress with a train or sweep at the back. The veil may be long or short. Groom wears morning clothes (cutaway) or full dress evening clothes if wedding is in the evening.

FOR LESS FORMAL SYNAGOGUE, HOTEL OR HOME WEDDING:

The floor length or street length wedding dress of white or very light color, with short veil is correct. Groom wears Oxford jacket with grey vest and striped trousers or dark blue suit; tuxedo if in the evening.

FOR INFORMAL CHAPEL, HOTEL OR HOME WEDDING:

Choose a delicate pastel or white dress with a small headdress or wreath. White is not worn for a second wedding. The groom wears dark blue suit.

FOR THE CIVIL WEDDING BY A JUDGE OR JUSTICE OF THE PEACE:

Choose suit or day dress of any becoming color (not black) with street accessories. Groom wears business suit.

If the dress has full length sleeves, no gloves are worn. With three-quarter or short sleeve dresses, gloves that cover most of the exposed part of the arm are correct. Remember to have the ring finger of your gloves split if the glove cannot be quickly removed.

Any jewelry a bride wears should be very simple. No long dangling earrings, fancy necklace or bracelets.

Make sure your shoes are comfortable and can be worn for hours of standing if there is to be a reception.

A bride should not plan to carry anything except her bouquet or prayer book and handkerchief.

Since the bride has the say as to what other members of the wedding party should wear, the following is listed as a guide:

Father of the bride, best man, ushers, all dress like the groom.

Bridesmaids, maid of honor: If the bride's dress is silk, the attendants should wear dresses of silk, velvet or velveteen; if her dress is cotton, their dresses should be cotton, too. The style and color should complement the bride's dress. The maid or matron of honor may wear a dress identical to those of the bridesmaids, or the same dress in a different color. All should wear dresses with shoulder covering and some kind of headdress, gloves, and shoes that have been dyed to match their dresses.

Mothers of the bride and groom wear light colored lace, chiffon, silk crepe, or taffeta. At every religious ceremony the shoulders, back and head should be covered.

THE GOING AWAY COSTUME

Today, the going away costume is anything that is becoming, practical for the trip, and useful afterwards. Traditionally, this is the bride's good suit, with a hat, bag and gloves. It should be in a color, not black. If it is mid-summer and the couple is motoring to a nearby resort, a lightweight dress and no hat may be more appropriate.

HONEYMOON CLOTHES AND PACKING HINTS

Check what is worn where you are going, temperature range, possibility of rain or snow.

Take only clothes you are sure you'll need, those that will require little care and will pack easily and those with which accessories can be interchanged.

A bride is always noticed, but should not be noticed because her clothes are gaudy.

Break in any new shoes beforehand.

Have a "packing" rehearsal . . . It is most upsetting to have to re-assemble your wardrobe because it won't fit into your luggage.

THE WELL-GROOMED HOUSEHOLD

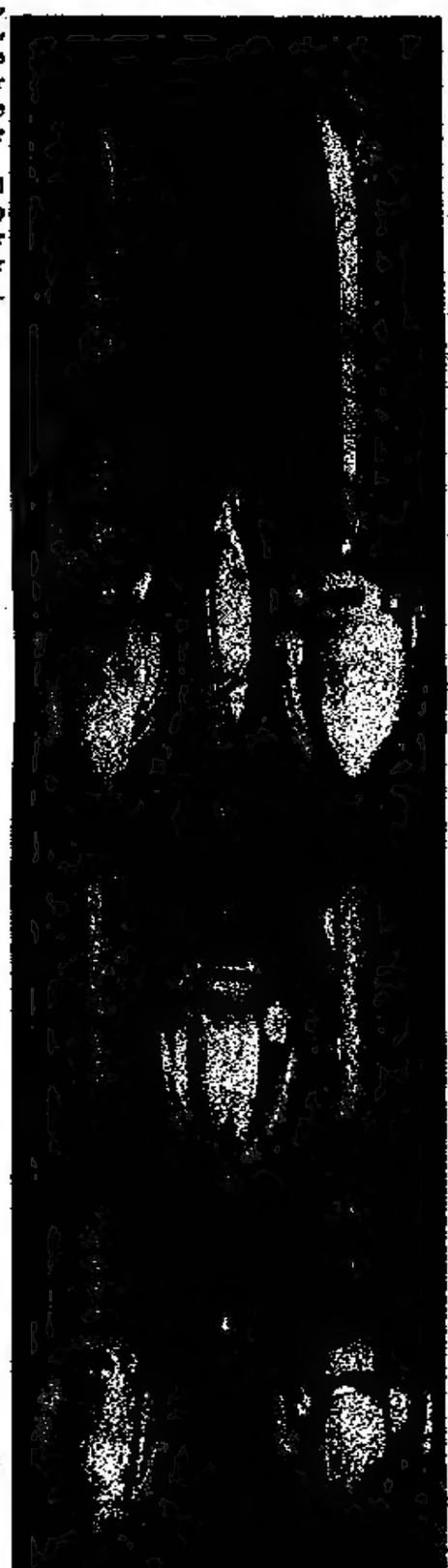
Study storage space in your new home, make a clear division in your husband's closet and drawer space and yours. Designate special places for your clothes and accessories and his. Keep yours where they belong and encourage your husband to do the same.

Assume responsibility for your husband's appearance as well as your own. Proper care adds many dollars of wear to your clothes. Keep his and your clothes pressed, spot-cleaned, buttons sewed on, shoes shined. Be sure that the clothes your husband will need for a special occasion are ready to be worn and not out at the cleaner when he starts to put them on.

Get dressed in the morning! Time is saved and it's easier to "get up and at it." You dress for a job at the office, why not for the job of homemaking?

Never, if you can help it, let your husband or anyone else see you with your hair in curlers, you can always cover the curlers with a scarf!

Set some time aside each week for the "hidden" task of your personal grooming, clothes repair, straightening bureau drawers.



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For The June Bride — And Every Bride

MONTREAL ENGAGEMENTS

Mr. and Mrs. Ernest Gillman, of Quebec City, Quebec, announce the engagement of their daughter, Miss Barbara Ann Gillman, to Rabbi Hillel Friedman, of Pelham, N. Y., son of Dr. and Mrs. Theodore Friedman, of South Orange, N. J. Miss Gillman is a graduate of McGill University, and will receive a Master's Degree from the Columbia School of Social Work in June. Rabbi Friedman is a graduate of Queen's College, and was ordained at the Jewish Theological Seminary of America. The marriage will take place in August, in Quebec.

Mr. and Mrs. Hyman Rother, 5590 Beaminster Place, announce the engagement of their daughter, Miss Harriet Lynne Rother, to Tom Dancziger, son of Mr. and Mrs. S. Dancziger, 789 Stuart Avenue.

Mr. and Mrs. Benjamin Smilowitz, of New York, announce the engagement of their daughter, Miss Marcia Smilowitz, to Dr. Daniel Nathan Slatkin, son of Mrs. Vera Black Slatkin, 4590 Hingston Avenue, and of Alfred D. Slatkin, of Detroit, Mich.

Mr. and Mrs. Bernard Dubow, 5201 Cote St. Antoine Road, announce the engagement of their daughter, Miss Shirley Dubow, to Steven Ernest Delman, son of Mr. and Mrs. Philip Delman, of New York. The marriage will take place on August 4, at the Sheraton-Mount Royal Hotel.

Mr. and Mrs. Joe Rubin, 69 Springgrove Crescent, announce the engagement of their daughter, Miss Phyllis Naomi Rubin, to Dr. Perry Black, son of Mrs. Rose Black, 5275 Victoria Avenue, and the late Ovido Black.

Mr. and Mrs. Max Kalnitsky, 6835 Macdonald Avenue, announce the engagement of their daughter, Miss Sally Kalnitsky, to Abe B. Bell, 4695 Grand Boulevard, son of Mr. and Mrs. M. Bell, of Toronto, Ont. Miss Kalnitsky is in the final year of Arts at Sir George Williams University, and a graduate of Macdonald College, School for Teachers. Mr. Bell is a graduate of the University of Toronto, Faculty of Engineering. The marriage will take place on July 7, at Adath Jeshurun Hadrath Kodesh Synagogue.

Mr. and Mrs. Samuel Dubrovsky, 5676 King Edward Avenue, announce the engagement of their daughter, Miss Lorna Dubrovsky, to Jack Strulovitch (Stroll), son of Mrs. Annie Strulovitch, 6178 Bourret Street, and the late Louis Strulovitch.

Mr. and Mrs. Ruben Nadell, 2800 Willowdale Avenue, announce the engagement of their daughter, Miss Rhoda Nadell, to Daniel Bercovitch, son of Mr. and Mrs. Allan Bercovitch, 5555 Notre Dame de Grace Avenue. The marriage will take place on December 22, at Young Israel Synagogue.

Mr. and Mrs. Maurice A. Schwartz, 638 Inverness Avenue, announce the engagement of their daughter, Miss Barbara Joyce Schwartz, to Hugh John Upton, of Dorval, son of Mr. and Mrs. J. P. Upton, of Bristol, England. The marriage will take place on September 28, at Temple Emanu-El, Dr. Harry J. Stern, Rabbi, officiating.

MARRIAGES

SAMUELS-FAINTUCH

The marriage of Miss Estelle Sandra Faintuch, daughter of Mr. and Mrs. Pinnie Faintuch, of Winnipeg, Man., to Ernest H. Samuels, son of Mrs. Rose Samuels, 4640 Plamondon Avenue, Montreal, and the late Leo Samuels, took place on March 31, at six o'clock, at Independent Hnat Abraham Synagogue, in Winnipeg, with Rabbi Peretz Weizman officiating; assisted by Cantor David Boroditsky.

TORONTO ENGAGEMENTS

Mr. and Mrs Samuel Essing, of Montreal, Que., and of Saint John, N.B., announce the engagement of their daughter, Miss Karen Elaine Essing, to Dr. Simon Talsky, son of Mr. and Mrs. Louis Talsky, 78 Strathearn Road.

Mr. and Mrs. Max Kalnitsky, of Montreal, Que., announce the engagement of their daughter, Miss Sally Kalnitsky, to Abe B. Bell, of Montreal, son of Mr. and Mrs. M. Bell, of Toronto. Miss Kalnitsky is in the final year of Arts at Sir George Williams University, and a graduate of Macdonald College, School for Teachers. Mr. Bell is a graduate of the University of Toronto, Faculty of Engineering. The marriage will take place on July 7, at Adath Jeshurun Hadrath Kodesh Synagogue, in Montreal.

Mr. and Mrs. Lawrence Saunders, 586 Briar Hill Avenue, announce the engagement of their daughter, Miss Phyllis Jean Saunders, to Leonard Disenhouse, son of the late Mr. and Mrs. Harry Disenhouse. The marriage will take place on June 23, at half-past three o'clock, in Beth Tzedec Chapel, Rabbi Stuart Rosenberg officiating.

Mr. and Mrs. I. Roseman, of Montreal, Que., announce the engagement of their daughter, Miss Norma Roseman, to Howard Klein, son of Mr. and Mrs. Abraham Klein, of Toronto.

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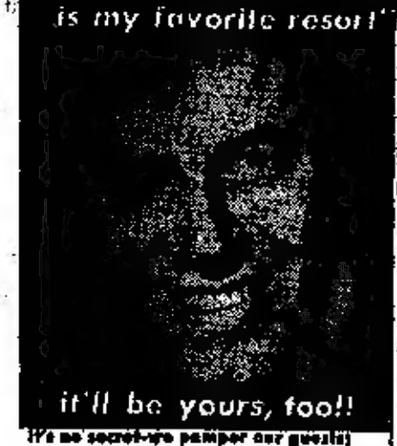

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"Farm Vacations" Is The Guide For Summer Holidays For The Family

"Farm Vacations," the 1968 directory of recommended farms, ranches, inns, lodges and country homes, in Canada and the United States, suggests vacations for everyone — the family, as a unit; for adults alone; places where children without adults are welcome; in three Canadian provinces, and thirty-one states, with full details on all the delights offered to city people who would love to vacation in the country.

There are places which offer pets for the children, and were children can grow their own vegetables; places where another language can be picked up, or brushed up on, during the summer; places where the fishing is wonderful, or where antiques abound. Some places list Jewish-American cuisine; some list facilities for special diets; and some, strict observance of Jewish dietary laws.

The complete 1968 directory can be ordered from Farm Vacations And Holidays, Inc., 36 East 57th Street, New York 22, N. Y.; or from William P. Wolfe Organization, Park Plaza Hotel, Toronto 5, Ont., for 50¢ each.

Fishing anyone? Or swimming, boating, riding, hunting, hiking? Perhaps you'd enjoy touring the countryside, milking a cow, feeding the lambs . . . or just sitting.

Add family-style meals, auctions, country fairs and hayrides and you have some of the ingredients of the varied vacation pleasures offered city vacationers by farm hosts.

In Canada, the hosts are members of the Canadian Farm Vacation Association. Their latch-strings are out and the rates include family-style country meals with such hearty fare as farm-raised chickens, homegrown vegetables and fruits, homemade pastries, breads, pies, and cook-outs with fresh-caught fish.

Full information on what is offered vacationers by the various host families, where they are located, what the rates are and how to make reservations, direct or through travel agents, is provided in the free brochure, "Farm Vacations In Canada" which may be obtained by writing Farm Vacations, at the William P. Wolfe Organization, Park Plaza Hotel, Toronto 5, Ont.

Typical of the listings is one in Ontario where guests are welcome from June until November: "Lovely brick home with shade trees. Spacious lawn and garden on 250-acre general farm. Woodlot with stream, beef cattle, poultry, pets, playhouse, pony rides, hayrides. Homemade pies, bread, rolls, cookies, cakes. Near golf, bowling, swimming, campsite. Will babysit."

Hosts on Manitoulin Island recommend their breathtaking scenery and offer to take guests on buggy and cutter rides. "We enjoy country living and sharing it with friends," states another host family. Other appealing facts include mention of prize-winning cooking, ponycart rides, places to visit such as Captain Kidd's Oak Island and the Stratford Shakespearian Festival, auctions, square dancing, visiting woollen mills, playing with the pets, and in general enjoying the countryside.

MONTREAL APPROACHING MARRIAGES

Mr. and Mrs. B. Lieberman, 4382 Circle Road, announce the marriage of their daughter, Miss Beverly Lieberman, to John Israel, son of Mr. and Mrs. A. Israel, 1961 Clinton Avenue, to take place on June 9, at Shaare Zedek Synagogue, Rabbi A. Bernard Leifer officiating.

The marriage of Miss Sharon Rena Terletsky, daughter of Mr. and Mrs. Saul Terletsky, 4000 Carlton Avenue, to Walter White, son of Mr. and Mrs. Harry Oberfeld, 7460 Kingsley Road, will take place on June 23, at half-past six o'clock, at Herzl Hall, Rabbi Sydney Shoham officiating.

The marriage of Miss Yvette Hoch, daughter of Mr. and Mrs. Imre Hoch, 8531 Champagneur Avenue, to Henry Mintzberg, son of Mr. and Mrs. M. Mintzberg, 6280 Northcrest Place, will take place on May 12, at Adath Israel Synagogue, Rabbi Charles Bender officiating. A reception will be held at the Windsor Hotel.

TORONTO ENGAGEMENTS

Mr. and Mrs. Louis Posen, 603 Castlefield Avenue, announce the engagement of their daughter, Miss Lorraine Posen, to Michael Alan Singer, son of Mrs. Rose Singer, 46 Brookview Drive, and of the late Leopold Singer. The marriage will take place on June 23, at four o'clock, at Holy Blossom Temple.

MARRIAGES

LEVY-BRONSTEIN

The marriage of Miss Bonnie Bronstein, daughter of Mr. and Mrs. David Bronstein, 2500 Bathurst Street, to Peter Levy, son of Mr. and Mrs. Bert Levy, 201 Rosemary Road, took place at the Primrose Club, on April 4, at half-past six o'clock. Rabbi Reuben Slonim officiated. The bride was given in marriage by her father. She was gowned in white lace, and satin, encrusted with seed-pearl-beads; and cut with a fitted bodice; boat-shaped neckline; long sleeves; and bouffant skirt which ended as a chapel train. Her veil of tulle illusion was caught to a crown; and she carried a bouquet of tiger orchids, gardenias, and stephanotis. Mrs. Allen Dubros, and Mrs. Harvey Albert, sister of the bride, were matrons of honour. Mrs. Dubros wore a long, sleeveless sheath of green, corded silk; with an under-blouse of blue-green and white, printed chiffon, with long sleeves. Mrs. Albert wore a long, sleeveless gown of green chiffon trimmed with beadwork. The bridesmaids were: Misses Susan Cereane, Gay Stone, and Nancy Levy. Each wore a gown in shades of green. All attendants carried bouquets of pom-poms, bachelor buttons, and stephanotis. Howard Levy was his brother's best man. The ushers were: Stuart Adam, of Ottawa, Ont.; Jerry Goldman, Robert Isenberg, George Isenberg, and Peter Laurie. Mrs. Bronstein, mother of the bride, wore a long gown of green lace over satin. Mrs. Levy, mother of the groom, wore a long gown of turquoise-blue chiffon. Mr. and Mrs. Peter Levy spent their wedding trip in Hawaii. The bride departed in a white suit. They have taken up residence at 10 Shallmar Boulevard. M. Rogul, of Miami Beach, Florida; Mr. and Mrs. M. Bronstein, 660 Eglinton Avenue West, grandparents of the bride; and Mrs. Elizabeth Swartz, 630 Vesta Drive, grandmother of the groom, were present.

New Book On Wines Is a Guide To Their Enjoyment

A wine's origin, production, selection and service are frequently surrounded with so much snobbish nonsense that it is hard to separate the taste from the pedigree, writes Nan Ickeringill, in the New York Times.

"The Vintage Wine Book," by William S. Leedom (Vintage Books), is a new, paper-back original, published in New York.

Mr. Leedom's objective is to "guide the wine drinker in a middle course between the exaggerated simplicity of the 'any-wine-goes-with-anything' school and the equally exaggerated extreme of worrying about whether the wine was made from grapes grown in the vineyard on the left side of the road or in the vineyard on the right side."

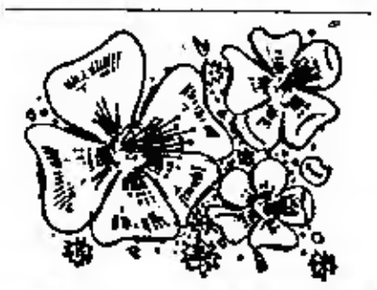
A section is devoted to each of the great wine-growing areas of the world. Mr. Leedom not only mentions their most famous examples, but also lists the lesser wines that he has found good and that fall into a reasonable price category. This is, undoubtedly, one of the most useful features of the book.

As the author points out, wine knowledge is mostly a matter of drinking and comparing different wines. He adds that this should not entail any great financial outlay for the amateur because, in the beginning stages of wine drinking, there is no point in buying expensive wines that cannot be fully appreciated. He also stresses the practicality of buying half bottles for sampling purposes.

On the subject of domestic wines, Mr. Leedom says that, because they bear no family relationship to the leading European wines, they should be judged on their own merits.

The book also includes sections on vintages, buying and storing wines and serving them. Finally, there is a very short chapter on brandies and liqueurs.

In writing this book, Mr. Leedom has used the experience that he gained from many years of enjoying wine and from six years devoted to active study of the subject in Europe.



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★BARON BYNG HIGH★ SCHOOL

Will present "Pirates Of Penzance", by Gilbert and Sullivan, on May 15 and 16, at 8 p.m., in the auditorium of Montreal High School. There will be a full professional orchestra, directed by Eric Adams, formerly of the St. Lambert Operatic Society, and now director of the Montreal West Operatic Society. Miss Jean Taylor is assisting Mr. Adams. The leads are played by: Harvey, son of Mr. and Mrs. Jack Poch, 7845 Birnam Avenue; Norman, son of Mr. and Mrs. Ben. Saxe, 870 Ninety-Fifth Avenue, Chomedey; Ben., son of Mr. and Mrs. Abraham Gersovitz, 6977 Querbes Avenue; Robert, son of Mr. and Mrs. Fernand Charpentier, 7154 Clark Street; Larry, son of Mr. and Mrs. Boris Weller, 864 Dollard Avenue; Françoise Terkeltaub, daughter of Mr. and Mrs. Isaac Terkeltaub, 269 Villeneuve Street West; Barbara, daughter, of Mr. and Mrs. William Dlugopiet, 2760 Darlington Avenue; Gayle, daughter of Mr. and Mrs. John Livingston, 7271 Outremont Avenue; Juliette, daughter of Mr. and Mrs. Huibert de Groot, 8247 Querbes Avenue; Beverley, daughter of Mr. and Mrs. Hyman Steinberg, 8015 Birnam Avenue; Ruth, daughter of Mr. and Mrs. Morris Chesak, 5154 Clark Street; Paula, daughter of Mr. and Mrs. Alfred Cohen, 5865 Jeanne Mance Street; Bernice, daughter of Mr. and Mrs. Joseph Fainsilber, 6232 Esplanade Avenue; Rita, daughter of Mr. and Mrs. Louis Gnora, 5264 Clark Street; Shirley, daughter of Mr. and Mrs. Aaron Greenspan, 4762 Mackenzie Street; Elaine, daughter of Mr. and Mrs. Samuel Greenstein, 7429 Bloomfield Avenue; Elaine, daughter of Mr. and Mrs. Moe Gurevitch, 1938 Barbe Street; Cylena, daughter of Mr. and Mrs. Henry Halpern, 174 Third Street, Pont Viau; Cyla, daughter of Mr. and Mrs. John Hua, 4063 Esplanade Avenue; Julie, daughter of Mr. and Mrs. Lajos Kandel, 3106 Van Horne Avenue; Bluma, daughter of Mr. and Mrs. Anatol Kegel, 304 Tait Street; Gloria, daughter of Mr. and Mrs. Israel Kraut, 6310 Mountain Sights Avenue; Raija, daughter of Mr. and Mrs. Raimo Lindquist, 7970 Bloomfield Avenue; Lee, daughter of Mr. and Mrs. Max Moss, 5111 Barclay Avenue; Evelyn, daughter of Mrs. Ida Pascal, 878 Davaar Avenue; Esther, daughter of Mr. and Mrs. Chaim Potash, 1936 Barclay Avenue; Dorothy, daughter of Mr. and Mrs. Morris Rabinovitch, 8535 Outremont Avenue; Lubow, daughter of Mr. and Mrs. Ivan Rezjukow, 7242 Montjoie Street; Reisha, daughter of Mrs. Rose Ritter, 5338 Esplanade Avenue; Eva, daughter of Mr. and Mrs. Fishel Schwartz, 4139 Clark Street; Harriette, daughter of Mr. and Mrs. William Schwartzbart, 1521 Van Horne Avenue; Linda, daughter of Mr. and Mrs. Moe Singerman, 5369 Esplanade Avenue; Rose, daughter of Mr. and Mrs. Jehuda Skoplisky, 5868 Jeanne Mance Street; Hannah, daughter of Mr. and Mrs. Hyman Stashower, 4108 Clark Street; Dina, daughter of Mr. and Mrs. Simon Steinbruch, 5566 Adelbert Avenue; Sandra, daughter of Mrs. Irene Terletsky, 8622 Wiseman Avenue; Pauline, daughter of Mr. and Mrs. Irving Warsoff, 3759 Kent Avenue; Jean, daughter of Mrs. Olga Zachartschenko, 4843 St. Urbain Street; Brenda, daughter of Mr. and Mrs. John Zannis, 5730 Waverley Street; Hannah, daughter of Mr. and Mrs. Leo Zimber, 5451 Waverley Street;

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JEWISH

Irving, son of Mr. and Mrs. Max Reiter, 4567 Waverley Street; Perry, son of Mr. and Mrs. Kelly Renedik, 89 Regent Avenue; Herbert, son of Mr. and Mrs. Saul Bernik, 6570 Stuart Avenue; Lazare, son of Mr. and Mrs. Athanas Bouros, 4887 Hutchison Street; Irving, son of Mr. and Mrs. Abraham Chernetsky, 6945 Hutchison Street; Marvin, son of Mr. and Mrs. Joseph Cooper, 4354 St. Urbain Street; David, and Norman, sons of Mr. and Mrs. William Deitchman, 5642 Stuart Avenue; Steven, son of Mr. and Mrs. Arthur Feldman, 6566 Stuart Avenue; Murray, son of Mr. and Mrs. Alfred Fishback, 5804 Esplanade Avenue; Hyman, son of Mr. and Mrs. Joseph Goldberg, 3760 Darlington Avenue; Ronald, son of Mr. and Mrs. Charles Goodland, 7403 Outremont Avenue; Gary, son of Mr. and Mrs. Samuel Hutman, 4801 Hutchison Street; Morris, son of Mr. and Mrs. Solomon Jesion, 4608 St. Urbain Street; Joel, and Michael, sons of Mr. and Mrs. Nathan Kositsky, 6925 Hutchison Street; Alec, son of Mr. and Mrs. Alex Kowalchuk, 8194 Wiseman Avenue; Izsie, son of Mr. and and Mrs. Harry Lederhendler, 4660 Dupuis Avenue, son of Mr. and Mrs. Paul Papure, 7970 Wiseman Avenue; Allan, son of Mr. and Mrs. Yacleus Weiss, 4775 St. Kevin Street; Herman, son of Mr. and Mrs. William Yeger, 11761 De Poulrincourt Street; Joseph, son of Mrs. Susanna Zaide, 5678 Esplanade Avenue; Morris, son of Mr. and Mrs. Joseph Zand, 4644 Dupuis Avenue; Daniel Zinegyl, son of Mrs. Hannah Zinegyl; 5714 Park Avenue. The stage set for the production was designed and painted by Hugh Martin; scenery was built by A. G. Theriault; wardrobe and properties by Mrs. Roberta Brocklehurst; members of the teaching staff. This is a new venture for Baron Byng High School whose musical tradition dates back to the school's opening in 1922. Baron Byng was the first school to hold annual, class, choir festivals in which all students participated, by classes under student directors. Over the years the competition has been keen and the choral singing has reached such a high standard that this year three classes achieved first place standing in the Montreal Kiwanis Music Festival.

★Martin Newmark, the former general manager of the State of Israel Bond Organization in Canada, is now manager of the Business Development Department of the Israel Discount Bank, Ltd., at 511 Fifth Avenue, New York, as announced by Raphael Recanati, resident director in New York. Mr. Newmark, who organized and developed the Canadian Bond organization, was manager for ten years. He graduated in Business Administration from New York University, and has visited Israel on several occasions, serving as a member of economic missions. His work in Canada took him from coast to coast. Mrs. Newmark (Harriet), was active as a volunteer with the Montreal Association for the Blind; and the Organization for Retarded Children.

★ BNAI BRITH WOMEN ★

Blue Star Chapter Number 825 meets at the home of Mrs. S. Freed, 5014 Mira Road, on May 13, at 8.15 p.m. Henry Steinberg will speak on "The Rights Of Married Women In The Province of Quebec." Mrs. Philip Savage, president, will preside. Cum Laude Chapter Number 548 Business and Professional Girl's Group meeting on Tuesday, May 14, at 8 p.m., at 6445 Decarie Boulevard. A film on Israel, "Mine Eyes Have Seen", will be shown, followed by a discussion by Harvey Freedman. Misses Shirley Feldman is program chairman; Dora Kaufman, publicity chairman. Miss Sylvia Cohen, president, will preside.

★ CANADIAN FRIENDS ★

Of Bar-Ilan University in Israel: Blanche Thebom, famous Metropolitan Opera Star, will be the soloist of the third annual symphony concert, directioned by Miss Ethel Stark, Canadian conductor and violinist, the evening of May 26, at Plateau Hall. Gershon Stern, president of the Montreal Chapter announced that Irving Zunenshine and Murray Goldstein are chairmen; and that Mrs. Leo Spector, and Mrs. S. M. Zambrowsky are chairmen of the Concert Committee. Bar-Ilan University is the only Canadian-patterned university in Israel, and has 1200 students. The concert will benefit the University. Complimentary tickets may be obtained by making a contribution or through membership in the Canadian Friends of Bar-Ilan University. Call the Montreal office, telephone 274-3548.

★ ADATH ISRAEL ★

Synagogue, Rabbi Charles Bender: The nineteenth annual Teachers' Day celebration, sponsored by the board of directors and the board of education, will be held on Saturday evening May 11, at 9.15 p.m. Those honoured will be: Hebrew department: Morris Arlin, Leah Fiksel, Rabbi Moshe Grossberg, N. Halpern, Kenneth Helfield, Bornch Kempinski, Mrs. B. Muszkatel, Rabbi Hayim Ralbag, Mrs. Lena Rosenfeld, Emil Schecter, Rabbi Nathan Spitz, Miss Hanie Wiegan,

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★ TEMPLE EMANU-EL ★

Dr. Harry J. Stern, Rabbi: May 10, at 8.15 p.m., sermon; May 11, at 11.30 a.m., sermonette, "Who Is A Wise Man?" based on Pirke Aboth, Beverley, daughter of Mr. and Mrs. Emanuel Fox, 5160 Bourret Avenue, will be called to the Reading of the Torah in observance of her Bas Mitzvah at both Services. The Home and School will have as its guests 39 boys and girls, the Confirmation Class, and parents at breakfast May 12. Dr. Stern will conduct a workshop on "The Meaning of Confirmation." Mrs. Joseph D. Frankel, president of the Association, will preside. Sisterhood elected these officers and board members: Mesdames David H. Lisser, honorary president; Samuel Schwartz, immediate past president; Isidore H. Morrell, president; Charles Everest, Sydney Lithwick, Karl Meyer, vice-presidents; Charles Hyman, treasurer; Benjamin Alexander, recording secretary; Percy Abelson, corresponding secretary; Charles H. Goldstein, Irving Soloway, secretaries; Alfred Bieber, Gustave G. Gray, Hyman Grover, George Hollinger, Joseph Kruger, Hershell H. Lewis, Jacob A. Roston, Hugo Rubinovitch, Harry Joshua Stern, Alfred N. Miller, Irvin Gertsman, honorary directors; Eugene Gardner, Pauline Marsh, Harold Gittleson, Colly Gilletz, Jack Engels, Thomas Shustack, Lenard Shavick, Rudolph Fischel, Bernard Fisher, Jack Pickard, Jack P. Kurtz, Hyman Packer, Joseph Secter, Joseph Chodos, Sara Michaelson, Paul M. Levee, Samuel Garfield, A. Abe Dectar, Jakob Cukier, Lewis Gomberg, Saul Cukierman, Frank Nash, Joseph Schinasi, Robert Wiener, Mark Stein, Murray Deskin, board members. Awards were presented to: Mesdames Robert Wiener, Stanley Marsh, Joseph J. Cooper, Ernest Rosengarten, for special services. A special honour was bestowed upon Mrs. Hershell H. Lewis, who was pinned with the Award of Merit for distinguished services in many departments of Sisterhood work. The invocation was pronounced by Mrs. Ernest Rosengarten. Officers and board members were inducted by Mrs. Harry Joshua Stern, member of the board of National Federation of Temple Sisterhoods. Dr. Stern spoke and pronounced the benediction. The musical skit was written by Mrs. Lional Morris; produced and directed by Mrs. Henry Benjamin, with music by Mrs. Jack Markow. For the first time the Sisterhood annual directory, with Mrs. Robert Wiener, and Mrs. Stanley Marsh as co-chairmen, was distributed. Mrs. George Hollinger, chairman of the nominating committee, presented the slate. The Brotherhood elected: honorary president, Alex Caraley; president, William Hoffman; vice-president, Isidore H. Morrell, Edward Auerback, Q.C.; treasurer, Murray Deskin; secretary, Jack Engels; board members: Frank Bloomstone, Albert Caplan, Joseph Chodos, Kurt Ehrlich, Frank Engels, Samuel Garfield, Harry Green, Sidney Harrison, Gerald Hirsch, Saul Hyman, Karl Kruger, Jack P. Kurtz, Simpson Lightstone, Jack Markow, David Metrick, Ted Nashman, Saul Portman, Samuel Segal, Harry Shane, Lenard Shavick, Thomas Shustack, Edward Wallen, Peter Zinman; advisory to the executive: Samuel Garfield, Ted Nashman; advisory to the Council: Bernard L. Isaacs, Abraham Isenberg, Irvin Gertzman, Maxwell E. Hochmitz, Hershell H. Lewis, Maurice A. Schwartz, Rudolph Lustig. Dr. Stern paid special tribute to Alex Caraley, for the past two years president of the Brotherhood, for distinguished service, and presented the gavel to Mr. Hoffman. The Nathan Bing Memorial Award, given to Albert Caplan on behalf of the Brotherhood by Lawrence Marks, Q. C., president of the Temple, is given annually to that man who has distinguished himself in service to the organization. Abraham Isenberg honorary president, presented a token from the Men's Club to the out-going president. Other presentations were made to retiring office-holders. Harry Benjamin, and Samuel Goldhar. The invocation was pronounced by Murray Deskin. Barney L. Isaacs, chairman of the nominating committee, presented the slate.

★ HOSPITAL OF HOPE ★

[illegible] on Monday, May 14, [illegible] Tobel and Claude [illegible] the home of Mrs. Reva [illegible] Avenue.

★ JEWISH CONVALESCENT HOME ★

Had as hostess Mrs. A. R. Wolman. The raffle was won by Mrs. R. Nemeroff. Mrs. F. Baker, secretary, read the minutes, which were adopted by Mrs. B. Shindle. Present were: Mesdames A. Margoless, a guest; M. Rosenzweig, I. Kivenko, I. Maron, P. Davies, P. Wilner, A. Payne, D. Greenberg, A. Clarke, E. Nadler, F. Wexler, I. Simoln, N. Waxman, S. Klpnis, A. Goldberg, A. Schachter, and J. Goldwasser, president, who presided.

★ CANADIAN HISTADRUT ★

Canadian Association For Labor Israel will present Wayne Morse, United States Senator from Oregon, as the main speaker at the fifth national jubilee convention of the Canadian Histadrut, in the Sheraton-Mount Royal Hotel, in Montreal, May 19 and 20. More than 300 delegates are expected to attend. Major speakers will be Claude Jodoin, president of the Canadian Labor Congress; and Ben-Zion Ilan, representative of the General Federation of Jewish Labor in Israel, in the United States. A seminar, "Social Values In Theory And Practice, Histadrut In Action", will have Shmuel Lapin, national executive director of the Labor Zionist Movement in Canada, as chairman. Participants will be: Prof. J. B. Lightman, of the McGill School of Social Work; Dr. J. Kage, national director of the Jewish Immigrant Aid Society; and Mrs. S. Borod, national executive secretary, of the Pioneer Women's Organization. Senator Morse will speak on May 19, at the Theatre Comedie Canadienne. An exhibit of folk dancing and singing, will be given by the Oranim Zabar Group, with Geula Gill. Senator Morse is serving as chairman of the Foreign Relations Committee; of the sub-committee on Latin American Affairs; and the Education sub-committee. Albert Eaton, administrator of the Joint Committee of the Ladies Cloak and Suit Industry, of Quebec, will be chairman of the convention.

★ ROUMANIAN WOMEN ★

Mrs. S. Zimmerman, 4921 Clanranald Avenue, was hostess to these members: Mesdames C. Weidenfeld, M. Ancel, D. Lonn, M. Finkelstein, S. Abramovitch, I. Roiter, A. Freedman, T. D. Herscovitch, M. Spear, C. Tarter, S. Baker, M. Saperstein, H. Yampolsky, S. Dichter, I. Rabinovitch, B. Moyse, A. Tichstile, and M. Miller, president, who presided. The meeting on May 16, at 1.30 p.m., is at the home of Mrs. L. Levenstone, 4930 St. Kevin Street.

★ CANADIAN FEDERATION ★

Of Lithuanian Jews had Mr. and Mrs. Morris Gordon, 260 Simcoe Avenue, as hosts. Samuel Edelstein, secretary, gave a business report. Julius Rosenthal, treasurer, spoke of projects undertaken in Israel. Plans were made for future work. Samuel Silver, president, presided.

★MIZRACHI-HAPOEL★

Hamizrachi. Cote St. Luc Chapter meeting is on Tuesday evening, May 14, at the home of Mrs. S. Shoffman, 6702 Mailing Avenue. I. R. Pranoff, 2304 Piche Street, as the representative of the Vaad Hair, will address the group; everyone welcome. Mrs. N. Goldenberg, 616 Westlake Avenue, is the chapter president. Dvorah Brocha Schwartzbein Chapter Lag B'Omer tea, at headquarters, is on Wednesday evening, May 16, at 8 p.m. Mrs. [illegible] is the chapter [illegible]

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dent. Senior Ladies money shower is at headquarters, on Tuesday evening, May 21. Mrs. D. Kaufman, 555 Wiseman Avenue, is the chapter president.

★ PIONEER WOMEN ★

Rochel Blostein Group tea was at the home of Mrs. D. Kaplan, 4675 St. Kevin Street. Mrs. H. Zinman, chairman spoke on "The Contribution Of Women To The Political And Cultural Life Of Israel." A tea, at the home of Mrs. E. Cobrin, 4709 Plamondon Avenue, heard Mrs. H. Zinman speak on the life of Yitzhak Ben Zvi, the late president of Israel; and Mrs. S. Blanshay, on the late Chaim Weizmann. At a Council meeting, at the Jewish People's Schools, Mrs. P. Feingold, chairman, presided.

★ RABBINICAL COLLEGE ★

Parent's and Teacher's Association, fashion show, money shower, and miniature bazaar, is at the Yeshiva Auditorium, 6405 Westbury Avenue, on May 14, at 8 p.m. Conveners are Mesdames Z. Klein, L. Frank, M. Strauss, L. Kramer and A. Neikan. Mrs. A. Posner, president, will preside.

★ CONGREGATION ANSHEI OZEROFF ★

Dedication of the new building, will take place on Sunday, May 13, at 6380 Bourret Avenue, between McLynn and Coolbrook Avenues. This is the fourth building in the forty-five-year-old history of the Congregation. The program will begin at 2 p.m. Harry Rothman, president, and building campaign chairman, will lay the cornerstone, assisted by Abe Brenfman. Following this there will be the official unveiling of the Donor Tablet, and the Memorial Tablet; and the procession of Torahs to the Ark, which will be unveiled at the time. The Honourable Alan A. Macnaughton, Q. C., M. P., and proposed Speaker of the House of Commons; Harry Blank, M. P. P.; and Pro-Mayor Gerald N. F. Charness will bring official greetings. Rabbi P. Hirschprung will speak on behalf of the Rabbinical Council; and Dr. E. Ebner, Rabbi, of Beth Aaron Synagogue, will be the guest. At the dinner that evening, Dr. Moses J. Burak, Rabbi, of Beth Jacob Synagogue, in Toronto, will be the speaker.

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two eggs
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one-quarter teaspoon cinnamon
one cup sugar
three tablespoons margarine
one-half teaspoon nutmeg

Beat eggs, and sugar. Add milk, melted margarine, and mix until smooth. Sift in sifted flour, nutmeg, and cinnamon. Make a soft dough. Let stand for thirty minutes. Remove dough onto a floured board, and pat to one-half-inch in thickness. Cut with doughnut cutter. Fry in deep hot fat or oil, at 380 degrees. Turn them on both sides till slightly brown. Remove from oil and place them on waxed paper. Sprinkle with icing sugar if desired. Makes two and one-half dozen doughnuts.

Mrs. Max Roth,
343 Champagneur Avenue, Montreal.

REFRIGERATOR DOUGH

three eggs
one cup orange juice
pinch salt
one cup oil
one cup sugar
three level teaspoons baking powder
about four cups flour

Beat eggs and add sugar, mixing well. Add orange juice and oil. Add dry ingredients, which have been sifted together, a cup at a time; and knead together. Dough must not be too firm; but a little more flour may be added if necessary. Wrap in foil paper, and place on top shelf of refrigerator for as long as two weeks if desired. Use as required, and store remainder. This dough may be used for pie shells, cookies, and strudel. Roll it out on floured board, before using. Bake at 400 degrees.

Mrs. P. Kamin,
537 Glengrove Avenue West, Toronto.

★

Sabbath Candles will be kindled on
Friday, May 10, at 7.56 p.m., D.S.T., in Montreal
Friday, May 10, at 8.13 p.m., D.S.T., in Toronto
Friday, May 17, at 8.04 p.m., D.S.T., in Montreal
Friday, May 17, at 8.21 p.m., D.S.T., in Toronto

★

Sivan 1, 5723, falls on Friday, May 24

★

The Festival of Shavuoth commences on Tuesday evening, May 28

MONTREAL BIRTHS

Born, to Mr. and Mrs. Robert Rubin (nee Marilyn Lipsey), 4206 Jean Brillant Avenue, on April 20, at the Jewish General Hospital, a daughter, Marla; sister of Barry, aged two and one-half years; granddaughter of Mr. and Mrs. B. Lipsey; and of Mrs. B. Rubin; all of 250 Kensington Avenue; great-granddaughter of Mr. and Mrs. Y. Yaffe, of Winnipeg, Manitoba; and of Mrs. M. Lifshitz, of Montreal.

Born, to Mr. and Mrs. Aaron Brotman (nee Toby Lubell), 4422 Plamondon Avenue, on April 22, at the Jewish General Hospital, a daughter, Judith Evelyn; granddaughter of Mr. and Mrs. S. Lubell, 445 Harris Street; and of Mr. and Mrs. J. Brotman, 1780 Van Horne Avenue.

Born, to Mr. and Mrs. Max Shainblum (nee Eva Adler), 5050 Bourret Street, on April 1, at the Jewish General Hospital, a son, Mark Berle; brother of Esther, aged two years; grandson of Mrs. T. Shainblum, of Montreal.

TORONTO BIRTHS

Born, to Mr. and Mrs. Howard Tward (nee Riva Stern), 2 Mascot Place, on April 29, at New Mount Sinai Hospital, a daughter, Paula Lee; granddaughter of Mr. and Mrs. Benjamin Tward, 105 McGillvray Avenue; and of Mr. and Mrs. Steven Stern, of Prescott, Ont.; and great-granddaughter of Mrs. Sarah Stern, 224 Palmerston Avenue.

Born, to Mr. and Mrs. Manny Rubinoff (nee Renie Young), 15 Pecan Court, on April 26, at Toronto General Hospital, a son, Steven Isaac; brother of Jeremy, aged two years; grandson of Mr. and Mrs. Hyman Young, 2515 Bathurst Street; and of Mr. and Mrs. Judah Rubinoff, 15 Pecan Court.

Born, to Mr. and Mrs. Jules Rusonik, 990 Portsmouth Avenue, Kingston, Ont., on April 26, at Hotel Dieu Hospital, a son, Reid David; grandson of Mr. and Mrs. Benjamin Rusonik, 21 Silverton Avenue.

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THE SEDER THAT NEVER HAPPENED AT SEA

BY JULIAN H. LEVIN, OF THE NATIONAL JEWISH WELFARE BOARD

There was water, water everywhere, but it looked as though there wouldn't be enough wine aboard ship for the Passover Seder. At least, that was the estimate of Chaplain Samuel Sobel, U.S.N., who was accompanying a shipload of G.I. replacements to Bremerhaven, Germany. It was just before Passover, and Chaplain Sobel was preparing for the Seder which was to take place aboard the U.S.N.S. Darby, a Navy transport racing toward Europe. Chaplain Sobel, who is on duty with the Military Sea Transport Service, Atlantic Division, was on board the Darby especially for the Passover holiday.

Before leaving the States, Chaplain Sobel had taken on a load of Passover foods and supplies provided by the National Jewish Welfare Board (J.W.B.) but the word soon got around the ship that this would not be sufficient. Reaction was swift.

"A young artillery second lieutenant introduced himself to me," Chaplain Sobel related. "He said that he was Samuel J. Sebastiani, that his father was one of the largest wine-makers in California, and he volunteered to produce wine aboard ship. He had discussed the matter with M/Sgt. Samuel Harrison (also non-Jewish) and they had a plan. They would take twenty pounds of grapes from the galley; he had checked and there were Alicante grapes available which would be perfect. He would crush these in a new soup kettle under my supervision, add the contents of a new five-pound sack of sugar and let the whole thing stand in the boiler room of the ship for three days. Then he would strain the wine through a cloth and let it stand for another day. Result, the nicest pink Kosher wine I had ever tasted, he assured me.

"What to keep the wine in? The young nurse on the ship, L.C.D.R. Grace V. Lee, a Negro Baptist girl from Pittsburgh, volunteered five new Erlenmayer flasks, laboratory glassware. They look just like decanters."

But Chaplain Sobel's Passover cup was to be even more overflowing. J.W.B. provides most of the Passover necessaries, wine, matzot, Haggadahs, for military personnel around the world, but there are some items which are left up to local ingenuity. The Passover symbols, for example.

"The Ship's Chief Steward was trailing me all over the vessel, asking that he be permitted to prepare the Seder Plate. He was a bulky, elderly Italian-American from West Orange, N.J., named Lou Ortelli; he'd been with the Military Sea Transport Service for more than twelve years. Following the war he was on the U.S.N.S. General Muir, and for nine years ferried D.P.s from Germany and Italy around the world. There were many Orthodox Jews among them, and he'd arranged Kosher food and many a Seder for them. He told me that when he saw the thousands of Jews who had kept their beards and tradition during all the years of concentration camp, he felt that they had plenty of courage and deserved the best treatment that a Roman Catholic could give them.

"Lou was all set to Kasher a stove, prepare a shank bone, charoses, horseradish, and all, and to make gefilte fish as well! But this never happened.

"The master of the ship, Captain C. Cappels, USMM, kidded me about having changed his name from Caplan or Caplowitz and volunteered to be the 'father' at the Seder. However, he was in a hurry to make Bremerhaven, and in his rush he sabotaged our plans, we arrived in Germany before Passover!

"The G.I.s aboard immediately entrained for points inland, and the best that I could do was to give them notes to the Jewish chaplains where they were to be stationed. I conducted a Passover Seder in the quarters of Army Captain and Mrs. Irving Katz in Bremerhaven, where the entire Jewish community was invited. A nice touch was the Passover symbols, which had been given to me by Lou Ortelli as I left the ship. We had an Elijah, too, in the person of a Roman Catholic Priest, Lt. Col. John F. Orzel, U.S.A., who works hard for the Jews in Bremerhaven and is dearly beloved by them all.

"Chaplain Orzel is of Polish descent and knows all about Jewish cuisine, and much more as well. When he visited Israel, he spoke to the Jews there in Polish and many of them thought he was a Polish Jew. He took his part in the Seder like any one else, and with his delightful sense of humor he was the life of the party after the Seder."

"During the week, Chaplain Orzel drove me all the way to Bremen to see the brave new synagogue there built by the government. We met the president, Carl Katz, and spent a delightful afternoon with the German "shammus" (caretaker) touring the gorgeous synagogue, and community center."

So, Chaplain Sobel concludes, the whole ship buzzed about Passover, but the Seder was held ashore. "I'm sure that the people who took part will never forget it. I won't. It's a small world, and non-Jews want to help us observe our feasts. This was one of the most extraordinary Passovers that I have spent in my eighteen years in the Navy. Although we didn't have our Seder on board ship, we did have daily and Sabbath worship during the entire voyage. Then I had the pleasure of returning Stateside aboard 'a good Jewish ship', the U.S.N.S. General Maurice Rose, named after the armored force soldier who was killed in World War II."

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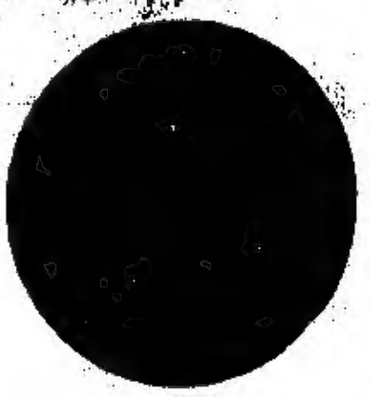

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Social Notes — Toronto

Dr. and Mrs. Henry Borsook, of Pasadena, California, visited her sister, Mrs. L. Simon, and Mrs. M. Ullman, 21 Dale Avenue; his brother, and sister-in-law, Louis Borsook and Dr. Dorothy Borsook, 324 Glenayr Road; his brother-in-law, and sister, Mr. and Mrs. Daniel Bohnen, 170 Armour Boulevard; and his sisters, Misses Frances, and Eve Borsook, 515 Chaplin Crescent. Dr. Henry Borsook is the internationally noted biochemist of the California Institute of Technology. He is a graduate of the University of Toronto with Ph.D., and M.D. degrees.

Mr. and Mrs. Samuel Simbrow, 32 Stayner Avenue, returned home after a stay of several months in Los Angeles, Calif., where they visited relatives and friends.

Mr. and Mrs. Benjamin Rusonik, 21 Silverton Avenue, were in Kingston, Ont., to be present at the birth of their grandson, Reid David, son of Mr. and Mrs. Jules Rusonik, 990 Portsmouth Avenue.

Here for the bar-mitzvah of Michael Harvey, son of Mr. and Mrs. Hyman Banks, 43 Alexis Boulevard, were his brother, and sister-in-law, Mr. and Mrs. David Banks, of New York.

Mrs. Elf Herman, 61 Lyndhurst Avenue, returned from a two month visit with her son and daughter-in-law, Dr. and Mrs. Bernard G. Herman, and Mark, Bonnie, and Terry, of Los Angeles, Calif.

Mr. and Mrs. Herman Edelstein, of Montreal, Que., were here for the bar-mitzvah of Lawrence Harvey, son of Mr. and Mrs. Fred Fine, 35 Corwin Crescent, at Bnai Israel Beth David Synagogue.

Mrs. Max Martin, of Noranda, Que., visited her son, and daughter-in-law, Mr. and Mrs. Howard Martin, and Rhoda, Deborah, and Mitchell, 69 Burlington Crescent, for several days.

Mrs. Joseph Mednick, of Noranda, Que., spent a week visiting her brother-in-law and sister, Mr. and Mrs. Samuel Mednick, 292 Hillhurst Boulevard.

Michael Shore, son of Mr. and Mrs. Sidney Shore, of Windsor, Ont., (formerly of Toronto), visited his cousins, Mr. and Mrs. Norman Golosky, and Lori-Anne, and Irwin, 108 Kennard Avenue, for several days.

Mrs. Samuel Fortus, 609 Castlefield Avenue, entertained Mrs. Joseph Mednick, and Mrs. Max Martin, both of Noranda, Que., at luncheon, while they were here.

Mr. and Mrs. Ronald Oelbaum, 96 Brookview Drive, were in Winnipeg, Manitoba, for the marriage of Miss Estelle Sandra Faintuch, daughter of Mr. and Mrs. Pinnie Faintuch, to Ernest H. Samuels, son of Mrs. Rose Samuels, 4640 Plamondon Avenue, Montreal, Que., and the late Leo Samuels, at Independent Bnai Abraham Synagogue.

Hyman Kelmenson, and his cousin, Miss Sheila Kelmenson, of London, England, visited their uncle and aunt, Mr. and Mrs. J. Sniderman, 317 Robina Avenue, for a month.

Mr. and Mrs. Steven Stern, of Prescott, Ont., visited their son-in-law and daughter, Dr. and Mrs. Howard Tward (nee Reva Stern), and the new-born Paula Lee, 2 Mascot Place.

Mr. and Mrs. Murray Goldstein, the former Mrs. Bernice Spring, 156 Searle Avenue, returned from their honeymoon trip, touring the United States. Mrs. Goldstein is the daughter of Mr. and Mrs. Samuel Blackstein, 43 Lytton Boulevard. Mr. Goldstein is the son of Mr. and Mrs. Jack Goldstein, 7 Stanstead Avenue.

Miss Gail Federman, daughter of Mr. and Mrs. Samuel Federman, 138 Viewmount Avenue, and the fiancee of Michael Kagan, son of David Kagan, 14 Wembley Road, and the late Mrs. Fay Kagan, was guest of honour at a personal shower, with twenty guests. The hostesses were the groom's cousins, Mrs. B. Abrams, and Mrs. Lorraine Ezra Tabachnik, both of 71 Billington Crescent. A special guest was Mrs. Rachel Roth, of The Old Folks Home, grandmother of the groom-to-be. There was a costume jewellery demonstration.

Miss Shirley Greenspan, daughter of Mr. and Mrs. Morris Greenspan, 125 Sultana Avenue, and the fiancee of Marvin Houser, son of Mr. and Mrs. Samuel Houser, 85 Concord Avenue, was entertained at dinner by: Mesdames Morris Tyber, 8 Langwood Drive; J. Harris, 525 Chaplin Crescent; Philip Lindzon, 81 Evanston Drive; Arthur Kruger, 267 Brighton Avenue; and Miss Esther Podolick, 2A Roseneath Gardens.

Allan Frederick, son of Cantor and Mrs. Morris Soberman, 19 Flanders Road, was called to the Reading of the Law in celebration of his bar-mitzvah at Beth Tzedec Synagogue. He is the brother of Miss Susan Soberman. After services, two hundred and ten guests were received at a Kiddush and luncheon. Mrs. Soberman wore an off-white, sheath dress and jacket, beaded in gold and bronze-colour; with a flowered, tulle, turban hat, and off-white accessories. Miss Susan Soberman wore a pink, two-piece, dress; with a flowered hat and black patent leather accessories. Seated at the head table with the family were: Mr. and Mrs. J. B. Klein, and Mr. and Mrs. Samuel Zoberman; uncles and aunts of the bar-mitzvah boy. Samuel Zoberman asked the blessing over the challah; and Allan Soberman said Grace. The decorations were in yellow, and were complemented by yellow and bronze-coloured chrysanthemums and snapdragons. Mr. and Mrs. Morris Klein, of Dundas, Ont., were here for the occasion.

Mr. and Mrs. Nathan Fine, 1570 Eglinton Avenue West, celebrated the Passover Seders with their sons-in-law, and daughters: Dr. and Mrs. Martin Pearlstein, and Sheila, and Lorraine, of Philadelphia, Pa.; Mr. and Mrs. Louis Lanys, and Martin, and Shane, 179 Overbrook Place; Mr. and Mrs. Sidney Fisher, and Paula, and Larry, 92 Acton Avenue; Mr. and Mrs. Morris Weldman, and Allen Jay, Lauri Gale, and Shelley, 136 Kennard Avenue; and their niece, Mrs. Bernice Henry, and Michael, Daniel, and Robin, 43 Timberlane Drive. Also present were Dr. and Mrs. Samuel Forman, and Henry, of Philadelphia, Pa. Nathan Fine conducted the Seder. Dr. Martin Pearlstein, Sheila, Lorraine, and Shane, and Martin asked the Four Questions. The table was centered with yellow and white chrysanthemums and purple orchids.

Miss Gail Federman, daughter of Mr. and Mrs. Samuel Federman, 138 Viewmount Avenue, and the fiancee of Michael Kagan, son of David Kagan, 14 Wembley Road, and the late Mrs. Fay Kagan, was entertained at a bridal luncheon at the home of Mrs. Sigmund Quaiter, 28 Heathdale Road. The hostesses were: Mrs. Quaiter, and Mrs. William Kagan, 10 Elderwood Drive; and Mrs. Carl Tannen, 22 Neptune Drive; all aunts of the groom-to-be. The bride-elect wore an ivory-shaded silk, two-piece sleeveless suit, trimmed with a red silk scarf, at the neck; and she had a wristlet of white roses. Mrs. Federman, mother of the bride-elect, wore a black and white printed silk shirtmaker sheath, with a back panel. Thirty guests were present.

Miss Sharon Ann Lasky, daughter of Mr. and Mrs. H. Lasky, of Galt, Ont., and the fiancee of Morton Kaplan, son of Mr. and Mrs. A. Kaplan, of Windsor, Ont., was guest of honour at a buffet luncheon, with the Jewish community of Galt as guests. Mrs. Lasky wore a sand-coloured, silk, suit, with a lace blouse. Miss Lasky wore a navy-blue, silk, sheath; and had a wristlet of red roses. The decorations were all done in shades of yellow; and the table centrepieces, consisted of yellow roses and snapdragons. The bride-elect's grandmother, Mrs. A. Layefsky, 375 Spadina Road, Toronto, was there for the event.

Miss Enid Kramer, daughter of Mr. and Mrs. Louis Kramer, of Detroit, Mich., and the fiancee of Allan Kupsov, son of Mr. and Mrs. Jack Kupsov, 109 Denbigh Crescent, was guest of honour at a bridal shower for one hundred and twenty guests. The hostesses were Mrs. Ted Caplan, and Mrs. Irving Rosen, aunts of the groom-to-be; and Miss Marlene Kupsov, sister of the groom-to-be. Seated at the head table with the above was Mrs. S. Stasofsky, of Detroit, grandmother of the bride-elect. The decorations were in pink; and the centrepiece of roses and carnations in red. Miss Kramer, the bride-elect, wore a pink shantung, sleeveless, sheath dress; with an overblouse, beaded in white; and had a wristlet of red baby roses. Here for the occasion were: Miss Mildred Karp, Miss Elaine Riordan, Mrs. Sanford Stasofsky, all of Detroit, aunts of the bride-to-be.

Mr. and Mrs. Jack Goldstein, 7 Stanstead Avenue, entertained their son and daughter-in-law, Mr. and Mrs. Murray Goldstein, the former Mrs. Bernice Spring, and her daughter, Janice, 156 Searle Avenue, at a dinner in their home, to welcome Mr. and Mrs. Goldstein on their return from their honeymoon trip, where they toured the United States. Those present were: Mr. and Mrs. Howard Martin, 69 Billington Crescent, brother-in-law and sister of the groom; Larry and Sonny Goldstein, 7 Stanstead Avenue, brothers of the groom; Mr. and Mrs. Samuel Blackstein, 43 Lytton Boulevard, parents of the bride; Mr. and Mrs. Allan Blackstein, 54 Clifton Avenue, brother and sister-in-law of the bride; Seymour Blackstein, 43 Lytton Boulevard, brother of the bride, and his fiancee, Miss Rochelle Leon, of Hamilton, Ont.; Mrs. Molly Blackstein, 655 Briar Hill Avenue, grandmother of the bride; and Mrs. Rose Kerbel, 206 Rosemary Road; Mr. and Mrs. Jack Kerbel, 210 Rosemary Road; and Mr. and Mrs. A. Kerbel, 7 Meadowbrooke Avenue.

Lawrence Harvey, son of Mr. and Mrs. Fred Fine, 35 Corwin Crescent, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Bnai Israel Beth David Synagogue. He is the brother of Saralyn, aged nine and one-half years; and of Marla, five; grandson of Sidney Erlick, 18 Corwin Crescent; and of Mrs. Rose Fine, 163 Robert Street; great-grandson of Mrs. Bella Naiman, 26 Henry Street. After services, there was a Kiddush luncheon. The following evening, at a dinner at the Synagogue, two hundred and fifty guests were received. Mrs. Fred Fine wore a long lime-green, gown, with beaded bodice; and sheath skirt; and had a wristlet of yellow orchids. Mrs. Naiman wore a gown of navy-blue and pink crepe; with a corsage of pink roses. Mrs. Rose Fine was gowned in pink lace, with full skirt; and had a wrist bouquet of pink carnations. Saralyn wore a white and pink organza dress. Marla wore a white and pink nylon dress; and their wristlets were of pink roses. Seated at the head table with the above were: Rabbi Albert Pappenheim; Irving Erlick, uncle; and O. Cohen, great-great-uncle, who asked the blessing over the challah. The head table was decorated with white and blue carnations, and blue candles. Those who lit candles were the immediate family, and: Reverend B. Turner, Mrs. A. Cavenagh, Mr. and Mrs. Frederick Bankle, Mrs. and Mrs. Samuel Kliman, Mr. and Mrs. Percy Erlick; great-uncles and great-aunts; Mr. and Mrs. Carl Chapelle, Michael, Marlene, and Sharon-lee Chapelle; Mr. and Mrs. Irving Fine, and Karen, and Donna; Mr. and Mrs. Louis Fine, Jamie, and Linda Fine; Rhonda, and Larry Erlick; uncles, and aunts, and cousins; Ronald Pal, Ronald Simon, Arne, and David Lean, Robert Kline, Robert Goodmark, and Aaron Moses; all friends of the bar-mitzvah boy.

Here for the occasion were: Mr. and Mrs. Harold Fine, Mr. and Mrs. Herman Edelstein, William Sook, and Victor Gelsib, all of Montreal, Que.; and Dr. and Mrs. John Findlay, of Arnprior, Ont.

Stephen Lewis, son of Mr. and Mrs. Alan Foster, 7 Alexandra Wood, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Tzedec Synagogue. He is the brother of Daniel, aged eleven and one-half years; Judith, nine; and Evan, five; and the grandson of Mr. and Mrs. Maurice Weisdorf, 180 Old Forest Hill Road; and of the late Mr. and Mrs. Charles Foster. After services there was Kiddush; and a luncheon. That same evening, at a dinner and reception for two hundred and ten guests, at the Synagogue, Mrs. Foster received, in a full-length gown of rose pink chiffon; with an Empire bodice, with beaded embroidery, and banded in satin. It was backless and sleeveless, with a scoop neckline; and had floating, satin panels from the low back, to the floor. Mrs. Weisdorf wore a full-length, turquoise-blue, chiffon gown; with a draped bodice and a full skirt. Judith Foster wore a white organdy, two-piece dress; with a bouffant skirt and a pink slip; and eyelet embroidery; and she had a pink velvet hair ribbon. Seated at the head table with the immediate family, were: Mr. and Mrs. E. M. Sprackman, great-uncle and great-aunt; Mr. and Mrs. Harvey D. Foster, and Mr. and Mrs. Irving Horowitz, uncles and aunts. Rabbi and Mrs. Stuart E. Rosenberg, and Rabbi and Mrs. Michael Celniker were present. Maurice Weisdorf asked the blessing over the challah. The head table was decorated in green; overlaid in white lace. There were arrangements of spring flowers in every shade; and mauve, blue, and deep pink flowers were grouped to decorate the front of the head table, and the stage. The guest tables were in mauve; and held carnations, roses and a variety of spring flowers in every shade. The birthday cake was brought in by Judith and Evan Foster; and Barbara Horowitz, a cousin. Present for the occasion were: Mrs. John Altman, of Los Angeles, Calif.; Mrs. Robert Ditz, of Cleveland, Ohio; Mr. and Mrs. William Stuart, of New York; Mrs. Charles Bader, Mr. and Mrs. Ray Garstman, and Mr. and Mrs. Meyer Rosenfeld, all of Buffalo, N. Y.

Michael Harvey, son of Mr. and Mrs. Hyman Banks, 43 Alexis Boulevard, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Bnai Israel Beth David Synagogue. He is the brother of Leslie James, aged nine years; grandson of Mr. and Mrs. P. Saunders, 666 Roselawn Avenue, and of Mrs. Esther Banks, 1065 Eglinton Avenue West. After services, there was a Kiddush and luncheon. A dinner and reception followed, that evening, at the synagogue. Mrs. Hyman Banks, wore a full-length, white, peau de soie gown, with a royal blue sash tied at her side; and the skirt shaped to a train. An appliqued design of three royal blue flowers was embroidered across the bodice, the left side of her waist; diagonally, from one shoulder to the waistline. She had a wristlet of blue-throated white orchids. Mrs. P. Saunders wore a blue-gray peau de soie gown, with beading on the bodice, and a band of beading at the knee; and a waistband of mauve chiffon, which draped to a train; and she had a mauve orchid wristlet. Mrs. Esther Banks, wore a pink peau de soie cocktail dress, with a lace bodice and sheath skirt; and she had a mauve orchid wristlet. Rabbi Albert Pappenheim was seated at the head table with the immediate family. Phillip Saunders, the grandfather, asked the blessing over the challah. The head table was decorated with a centrepiece of roses and carnations, blending from white to royal blue; and on each of the individual tables, the same colour scheme was accented by four royal blue candles, on a high standard. Those who lit the candles with the immediate family, were: Mr. and Mrs. and Mrs. David Banks, Mr. and Mrs. Louis Stulberg, Mr. and Mrs. A. Lieberman, Mr. and Mrs. Samuel Banks, all uncles and aunts; Danise Banks, Joseph Leberman, Howard, Andrea, Jay and Eric Stulberg; Barbara and Marilyn Banks; Mrs. L. Victor, all cousins; and Mr. and Mrs. Victor Goodman. Present for the occasion were: Mr. and Mrs. K. Shulman, of Belleville, Ont.; Mr. and Mrs. David Banks, of New York; Mrs. L. Victor, of Chicago, Ill., and Arthur Jacobson, of Detroit, Mich.

Miss Shirley Greenspan, daughter of Mr. and Mrs. Morris Greenspan, 125 Sultana Avenue, and the fiancee of Marvin Houser, son of Mr. and Mrs. Samuel Houser, 85 Concord Avenue, was entertained at dinner given by: Miss Hilda Mendrowsky, 59 Sultana Avenue; Mrs. Norman Bornstein, 92 Ridelle Avenue; and Mrs. Ernest Berger, 59 Sultana Avenue, all cousins of the bride-elect. Mesdames M. W. Greenspan, Samuel Houser, Cyril Houser, Stanley Houser, William Weisfeld and Morris Mlotek were present.

Howard Charles, son of Mr. and Mrs. Gordon Wortzman, 14 Glen Cedar Road, was called to the Reading of the Law in celebration of his bar-mitzvah at Beth Sholom Synagogue. He is the brother of Barry, aged nineteen years; grandson of Mr. and Mrs. A. Cooper, 14 Gordon Street; and of Mr. and Mrs. M. Worth, 69 Old Park Road, Forest Hill, Toronto, one hundred and fifty guests were received at a Kiddush and luncheon. Mrs. Wortzman wore a pale blue, wool suit, with a blue, print blouse; and a hat of blue straw. The following evening three hundred and twenty guests were received at a dinner at the Synagogue. Mrs. Wortzman wore a long, pink and fuchsia-coloured, beaded, gown; made with short sleeves. It was a sheath with a bouffant back; and her flowers, tinted pink orchids, were worn on her arm. Mrs. Cooper wore a blue, chiffon, sheath, beaded in front; and made with short sleeves. She had a wristlet of pink roses. Seated at the head table with the above family were: Rabbi and Mrs. David Monson, Rabbi and Mrs. M. Kirshenblatt, Miss Cheryl Wainberg, and Mr. and Mrs. Earl Freeman, uncle, and aunt. Mr. Worth, grandfather, asked the blessing over the challah. The head table was decorated all in pink, with high standards on each end and a low one in the middle filled with pink roses and carnations. The guest tables were done in blue, with white and blue chrysanthemums and carnations. The oblong cake had pink roses down one side; and pink carnations down the other, with a replica of the Synagogue at the back of it. Those who joined the family in lighting candles were: Brian Worth, uncle; Mr. and Mrs. Earl Freeman, uncle, and aunt; Marilyn, Robert, and Debbie Freeman, cousins; Mr. and Mrs. Zalman Birenbaum, Mr. and Mrs. Jack Cinnamon, Mr. and Mrs. Mac Wortzman, Mrs. Edith Snow, all great-uncles and aunts; Gary Cinnamon, Milton Snow, and Larry Snow, cousins; Mr. and Mrs. Gerald Mandell, in place of his parents, Mr. and Mrs. S. Lees, great-uncle, and aunt, who were unable be present; Harvey Worth, uncle, and Miss Sandra English, his fiancee; Mr. and Mrs. Morry Wingold; and Martin Greenglass, Jess Greenblatt, Norman Horowitz, Jack Jacobson, Ricky Kline, Jerry Korman, Jeffrey Leibel, Larry Mandelbaum, Allan Norris, Sterling Spears, James Tompkins, Ethan Ticktin, and Earl Weinstein, all friends of the bar-mitzvah boy. Here for the occasion were: Mr. and Mrs. Jack Cinnamon, of New York; Mr. and Mrs. David Olanow, Mr. and Mrs. Leo Rabins, Mr. and Mrs. Jack Giller, Mr. and Mrs. Fred Lippa, Mr. and Mrs. A. Revzin; all of Buffalo, N.Y.; Mr. and Mrs. B. Shapiro, of London, Ont.; Mr. and Mrs. M. Holland, of Peterboro, Ont.; and Mr. and Mrs. A. Berns, of Hamilton, Ont.

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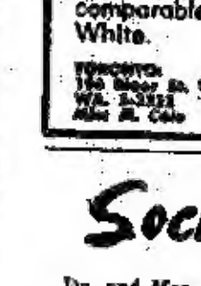

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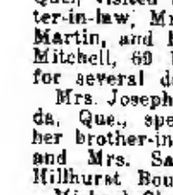

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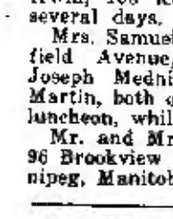

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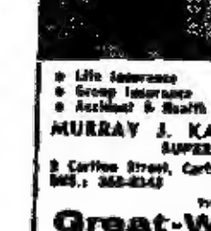

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TORONTO MEETINGS

★ MIZRACHI HAPOEL HAMIZRACHI ★

Women: Hatikvah Chapter meeting was at the home of Mrs. Murray Simon, 86 Beaver Valley Road. Mrs. Max Shuster, president, presided, and welcomed the guests, who were members of Oriah Chapter and Etzion Chapter. Mrs. J. Estrin, 166 Waterloo Avenue, spoke on "Glamour For The Busy Club Member". Mrs. A. Bleeman, 17 Reddick Court, introduced the main speaker of the evening, Rabbi Sholom Gold, of the Ner Israel Yeshivah. He spoke on "The Cultural Role Of The Woman At The Seder Table", and presented the commentary, by Rabbi Samson Raphael Hirsch, on the ten plagues. Mrs. Hugo Blum, 189 Hillmount Avenue, thanked Rabbi Gold. Murray Simon, the host, showed a colour movie of Israel. Mrs. Blum led a discussion on the Organization. Mrs. Paul Halberstadt, 68 Bannockburn Avenue, of the Oriah Chapter, thanked Mrs. Blum. Mrs. Louis Rosenfeld, 175 Caribou Road, president of Etzion Chapter; and Mrs. T. Tward, 143 Major Street, were guests of honour at the tea table. Assisting the hostess were: Mrs. Jacob Zigelman, 100 Shelborne Avenue; and Mrs. Maurice Grafstein, 128 Invermay Avenue. The committee was: Mrs. Irving Goodman, 76 Burncrest Drive, invitations; Mrs. Irving Frankel, 585 Old Orchard Grove, contact; and Mrs. L. Sugar, 360 Brunswick Avenue. In charge of the raffle was Mrs. Henry Moskowitz, 117 Bannockburn Avenue. The winner of the door prize, donated by the hostess, was Mrs. A. Bleeman. The members of Hatikvah Chapter entertained for Miss Sharon Zigelman, daughter of Reverend and Mrs. Jacob Zigelman, 100 Shelborne Avenue, prior to her marriage to Jack Rosenblum, son of Mr. and Mrs. Efraim Rosenblum, 132 Ellsworth Avenue, at the home of Mrs. A. Bleeman, 17 Reddick Court. Mrs. Zigelman is a member. The entertainment consisted of a musical operetta, with original lyrics by Mrs. Hugo Blum, 151 Hillmount Avenue, who also played the piano. Soloists were: Mesdames Percy Kopatick, 149 Palm Drive; Irving Frankel, 585 Old Orchard Grove; Maurice Grafstein, 128 Invermay Avenue. Dancers of the Mitzvah Dance and Hora, along with the soloists, were: Mesdames Jacob Zigelman, A. Bleeman, Max Shuster, 520 Fairlawn Avenue; Sidney Eisen, 42 Meadowbrook Avenue. The chorus consisted of all the members. A travelogue, written by Mrs. Maurice Rosenblum, 86 Neptune Drive, was presented. She is a sister of the bride, and Mr. Rosenblum is a brother of the groom. It described their six-week trip through Europe and North Africa. Mrs. Bleeman showed the Bar Mitzvah movies of her son, Aaron. A presentation of Jewish National Fund trees was made to Mrs. S. Yakubovic, 351 Brooke Avenue, on the birth of her son, Avraham Mark, by Mrs. Irving Frankel, J.N.F. chairman. Mrs. Maurice Rosenzweig, 137 Bannockburn Avenue, presented the bride with a wedding gift from the chapter. Mrs. Maurice Grafstein, and Mrs. Sidney Eisen thanked Mrs. Hugo Blum, for her efforts in putting on the operetta, with an impromptu song of their own. Committee in charge of the evening was: Mesdames Hugo Blum, program, and master of ceremonies; A. Bleeman, Max Shuster, Henry Moscowits, 117 Bannockburn Avenue; Irving Frankel, refreshments; M. Rosenzweig, Percy Kopatick, gifts; Max Shuster, invitations; L. Sugar, 360 Brunswick Avenue; Irving Frankel, contact.

★ BNAI ISRAEL BETH DAVID ★

Synagogue elected: Myer Shelson, president; Bernard Weinstein, Peter Gordon, vice-presidents; Saul Mints, treasurer; Louis Swimmer, secretary; David Dunn, Cecil Foreht, Saul Gordon, trustees. On the board of governors are: Jacob Adler, Bernard Atin, Harry Berger, Samuel Bloom, Sol Budd, Maurice Cohen, Alex Eisen, William Fienberg, Sidney Forcht, Louis Freedman, Stanley Fruchtman, Benjamin Goodman, William Gryfe, Melvern Katzman, Jack Litman, Jack Marmer, Jack Oberman, Norman Oster, Richard Rovan, Max Sandler, Arnold Selwyn, Manny Sherman, Murray Sherr, Samuel Shulman, Philip Solish, Hyman Stoll, Abe Vanek, Harry Weisbrod, Benjamin Winters, Morris Wosnick. Brotherhood elected Harold Cohen, president; Richard Rovan, Louis Freedman, vice-presidents; Samuel Shulman, treasurer; David Dunn, Alfred Plich, and Harry Berger, secretaries; and Samuel Bloom, Sol Budd, Irving Chapley, Maurice Cohen, Alex Eisen, Morris Flicht, Harry Gorman, Louis Kirshenblatt, Harry Polson, Max Sandler, Leon Shane, Philip Solish, Joseph Steiner, Philip Stone, Harry Swartzfeldt, Albert Taub, Abe Vanek, Sidney Weiner, Morris Wosnick, and Wilfred Yaphe, trustees.

★ CANADIAN SAVE THE CHILDREN FUND

Held their annual meeting of the national executive, in Montreal, Que., where Mr. and Mrs. Samuel Bronfman were hosts to the entire delegation for Friday night dinner. The Penny Beggar Committee, of Toronto, was represented by Mrs. Louis Posen, 609 Castlefield Avenue; and Mrs. Benjamin Frimer, 9 Marwood Road. Mrs. Posen was elected to the national executive committee.

★ DAUGHTERS OF ISRAEL

Charity Society met at the Home for the Aged, 3560 Bathurst Street. The president, Mrs. I. H. Chapnick, presided. A memorial service was held in memory of the late Charles Lubek and the late Reverend S. Petegorsky. A movie, "Frank Sinatra In Israel", was shown through the courtesy of the Histadrut. An apron, donated by Mrs. F. Gollom, was raffled and won by Mrs. S. Livingstone. Refreshments were served by Mrs. M. Fine and Mrs. F. Gollom.

★ QUEEN ESTHER REBEKAH ★

Lodge Number 257 annual spring charity tea is on Sunday, May 19, from 1 p.m. to 6 p.m., at the home of Mrs. Samuel Elkind, 343 Hillhurst Boulevard. Mrs. Rose Stern, president, will receive the guests. Mrs. Sydney Colt is the convener. The patronesses, Mesdames R. Iseman, S. Shields, F. Shapiro, A. Goodman, A. Dillick, J. Herman, L. Taylor, L. Miller, Ely Ichelson, and Benjamin Gotfried, will pour the beverages.

★ SHAAREI SHOMAYIM ★

Synagogue Brotherhood held their annual fund raising event and dance in the social hall. John Fienberg won a camera, as the door prize, which he donated to the synagogue. A raffle drawing for a $1000 Israel Bond was won by Sidney Stone. The dance chairman was Morris Ackerman; co-chairman, B. S. Levitt; assisted by: Theodore Waldman, Bernard Noyek, Saul Parnes, Morris Prousky, Philip Moscoe, and Nathan Train. Special assistance was given by Meyer Dorn, executive director of the synagogue. Funds will go towards the Sunday breakfast club for the youth and brotherhood, Saul Parnes, and John S. White, co-chairmen; Junior congregation and Young Israel group Kiddush, held after Saturday services, Ralph Frisch, president; scholarships for Youth Seminars, at Yeshiva University in New York City, and various other youth activities, Cyril Levitt, president.

APPROACHING MARRIAGES

Mr. and Mrs. Samuel Silverstein, 128 Wembley Road, announce the approaching marriage of their daughter, Miss Mary Anne Silverstein, to Avrohm David Talbot, son of Mr. and Mrs. Barnett Talbot, of Guelph, Ont., to take place on Thursday, May 23, at six o'clock, at Beth Sholom Synagogue. Rabbi David Monson will officiate.

Maritimes Section

Born, to Mr. and Mrs. William Davidson (nee Bernice Bornby, formerly of Montreal), of Bathurst, N. B., on March 28, at Hotel Dieu Annex Hospital, a son, Jordan Gregg; brother of Nancy Lynn, aged two years; grandson of the late Mr. and Mrs. N. Bornby, of Montreal, Que.; and of the late Mr. and Mrs. Davidson.

Charles Gordon, of Montreal, Que., came home via Trans-Canada Air Lines, having spent two weeks with his son-in-law and daughter, Mr. and Mrs. J. Star, and Goldie, Brenda, David, and Ellen, 3 Aberdeen Street, Yarmouth, N. S.

Miss Barbara Budovitch, of Montreal, Que., spent Passover with her parents, Mr. and Mrs. Samuel Budovitch, of Fredericton, N. B.

Mrs. Semon Jacobson, and Carrie Eta, Elm Street, Halifax, N.S., visited her parents, Mr. and Mrs. H. Adeland, and Miss Donna Cerylle Adeland, and spent the second Passover Seder with her grandparents, Mr. and Mrs. Charles Herman, all of Montreal, Que.

Dr. and Mrs. Joseph Tauzman, 617 Sand Cove Road, Saint John, New Brunswick, have returned from a trip to Europe and Israel.

Mr. and Mrs. Samuel Essing, of Montreal, Que., and Saint John, N. B., announce the engagement of their daughter, Miss Karen Elaine Essing, to Dr. Simon Talsky, son of Mr. and Mrs. Louis Talsky, of Toronto, Ont.

Mrs. B. H. Everett, 6 Highwood Drive, Saint John, N. B., and her daughter, Mrs. Sherman J. Morrison, entertained at afternoon tea, at the former's home, in honour of her niece, Miss June Everett, daughter of Mr. and Mrs. Samuel Everett, of Saint John, and the fiancee of Herbert Charles Leopold, son of Mrs. Leonard Leopold, of New Rochelle, N. Y., and the late Mr. Leopold. Mesdames Samuel Everett, and L. G. Gross, cousin of the bride-to-be, poured the beverages. Assisting in serving were: Mesdames Lloyd Goldsmith, Bernard Freedman, David B. Pullan, Nathan Green, and Miss Cheryl Everett. The tea table was centered with an arrangement of pink hydrangeas, with white tapers in silver holders. A gift was presented to the bride-to-be by the hostesses.

Mrs. Kay Malamud, formerly of Montreal, Que., has taken up residence in Moncton, N. B.

Mr. and Mrs. Harry Hutman, of Edmundston, N. B., spent Passover with his parents, Mr. and Mrs. Jack I. Hutman, and Manuel Hutman, and Miss Malca Hutman, of Montreal, Que.

Mrs. Samuel Everett, of Saint John, N. B., entertained at a tea at Shadow Lawn, Rothesay, in honour of her daughter, Miss June Everett, the fiancee of Herbert Charles Leopold, son of Mrs. Leonard Leopold, of New Rochelle, N. Y., and the late Mr. Leopold. Mesdames Leonard Leopold, mother of the groom-elect; M. I. Everett, and B. H. Everett, aunts of the bride-to-be; and Jacob Jacobson, poured the tea. Mesdames L. G. Gross, Sherman J. Morrison, Ben. Budovitch, and Misses Doreen Epstein, Cheryl Everett, and Brenda Budovitch were their assistants. White and pink spring flowers and white tapers in silver holders adorned the tea table. Certificates for trees to be planted in Israel in her name were given to Miss Everett, Mrs. Edgar Cohen, making the presentation.

The Women's League of Shaar Shalom Synagogue was hostess for the fifteenth annual conference of Eastern Canadian Branch, National Women's League of the United Synagogue of America, held in Halifax, N. S., which brought together representatives of Conservative Sisterhoods from congregations in Montreal, Que.; Ottawa, Ont.; Sydney, and Halifax, and had as its theme, "Keys To Modern Jewish Living". Speakers were Mrs. Baruch I. Treiger, of New York, executive director of the National Women's League, and Mrs. F. Victor Elkin, of Montreal, president of the Eastern Canadian Branch. At a panel discussion, "The Place of Ethics and Ritual in Life Today", Mrs. N. Heinish presided. Panelists were: Reverend C. L. Coleman, of Cornwallis Baptist Church; Reverend A. Colliard, of St. Mary's University; Rabbi I. Kenner, of Temple Sons of Israel, in Sydney, N. S.; and Rabbi E. Goldsmith, of Shaar Shalom Synagogue. Maritime Sisterhood leaders were: Mesdames C. M. Rosenblum, H. Dobrinsky, I. Kenner, and N. Nathanson. National Women's League of the United Synagogue of America, founded in 1917-18, is the parent organization for 760 Conservative Sisterhoods, in Canada, United States, Puerto Rico, and Mexico.

BIRTHS

Born, to Mr. and Mrs. Earl Winemaker (nee Gail Leibow), 54 Meadowbrooke Avenue, on April 28th, at New Mount Sinai Hospital, a daughter, Lezlie Maria; granddaughter of Mr. and Mrs. Harry Leibow, of Hamilton, Ont.; and of Mr. and Mrs. Morris Winemaker, 215 Times Road.

Born, to Mr. and Mrs. Bernard Steinberg (nee Toby Glick), 28 Upper Canada Drive, on April 19, at New Mount Sinai Hospital, a daughter, Hedy; sister of Sari Claire, aged two years; granddaughter of Mr. and Mrs. David Glick, 94 Rosehealth Gardens; and of Mrs. Sima Steinberg, 10 Rosseau Road, and the late Frank Steinberg.

DEATHS

Mrs. Yetta Weinstein, the widow of Meyer Weinstein, 341 Markham Street, died on May 1, at the age of seventy-five years. She is survived by three sons: Jack Weinstein, 21 Mayfair Avenue; Benjamin Weinstein, 650 Briar Hill Avenue; and Irwin Weinstein, 310 Tweedsmuir Avenue; and three daughters: Mrs. M. Cadesky (Kay), 63 Clanton Park Road; Mrs. N. Spector (Dena), 166 Clanton Park Road; and Mrs. M. Rappoport (Milly), 50 Avenal Drive. Rabbi David Monson officiated at funeral services. Interment was at Drildzer Cemetery, Dawes Road. Shiva was at the home.

Mrs. Berta Glaser, 99 Hillmount Avenue, died at the Doctors' Hospital, on April 21, at the age of sixty-seven years. She is survived by her husband, Joseph Glaser; three daughters: Mrs. P. Abeles (Rita), of Brantford, Ont.; Mrs. G. Vale (Freida), 43 Frontenac Avenue; Mrs. G. Koralek (Alice), 5 Geddes Court; eight grandchildren: Joan, Martin, and Elaine Abeles; Sandra, Richard, and Lydia Vale; and Deborah, and Jayne Koralek; a sister, Mrs. Norbert Enis (Erna), of Israel; and a brother, David Stein, of Israel. Rabbi David Monson, and Rabbi M. G. Colniker officiated at funeral services, assisted by Cantor Jacob Zigelman. Interment was at Lambton Cemetary. Shiva was at the home.

Information wanted on the whereabouts of Mayer Lass, of Terespol, Poland; now a university professor somewhere in the U.S.S.R. Born 1904, to Sonia Schwartz, and Nachman Lass, of Terespol, Galicia. Last seen in 1926 in Terespol. Please get in touch with Julius Harvey, 14 Wyvis Rd., Tor. 495, 2-1434, Ll. 3-0144.

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Swedish Designs Are Made for Today's Homes

Have you seen the latest styles in stainless steelware? The short-blade knives and the conical salt and pepper pourers, for instance? Designs are really exciting and show daring! Completely modern, but with lasting esthetic value, stainless steel flatware is now being selected by many large corporations for use in their directors' dining rooms. And in private homes, stainless is no longer confined to the kitchen but goes proudly to the dining table, on all occasions.

Some of the most attractive of this ware is in jewel-like stainless steel crafted in Sweden. Swedish artists have produced designs which are simple and plain, yet elegant enough for use by the most discriminating of modern hostesses. Two of the best known design artists are Folke Arstrom and Pierre Forssell, both of whom do creative work for century-old AB Gense of Eskilstuna, Sweden, Scandinavia's largest and most modern factory for the production of stainless steel, and tableware.

Companies like Gense see stainless steel as high quality merchandise, with a lastingly attractive design. An innovation of Gense's, that has had enthusiastic acceptance, is the addition to stainless steel of handsome nylon handles in black or rich colours.

Gense stainless is typical of all modern Swedish household products. Linens, Spisa-Terma tableware, the famous handcrafted Boda crystal, all have the same spirit as Scandinavian furniture and stainless steel, and a cleanness of line.

Boda crystal has a long history: The Boda glassworks was founded about 1860 by men who were already experienced in the craft; and handmade blown plain crystal and full lead cut crystal are produced by Boda.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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The Silent Wedding, Eloquent In Communication From The Heart

BY RABBI H. LEONARD POLLER, OF TEMPLE BETH SHOLOM, IN MONTREAL

It was a silent sanctuary. Not a voice was heard. Except for the muted liturgical sounds of the Rabbi, all was still. The bride and groom stood before him. The family and friends who had come to share the joy of that majestic moment for two people who were about to unite their lives in marriage, encircled the participants. Under the marriage canopy there was evidence of God's presence.

It was an unusual setting. No singer was present, no music was played. Harmony had to come from within. No one sat in the Temple pews. Everyone stood, as "a wedding in the round" took place. There was an awesome silence in that place where God's indwelling presence was invited. The day was bright. The still, small voice of God was heard, not in the uproar of a lavish setting, nor in the cacophony of blaring horns and boisterous celebrants. It was in the calm of an electrifying group of people, who heard and spoke from within.

Everyone there, with the exception of the Rabbi and the interpreter, was deaf. The wedding couple could not speak as you and I do. They could not hear the vibrations of sound, neither could they utter them. And yet everyone communicated beautifully. Fingers declared the couple's vows. Ring and word were exchanged with singular motion. Hands imparted the impulses of the heart. Lips were reserved for the kiss which would seal the bond of wedlock.

The interpreter was aside the Rabbi. Her arthritic fingers moved with undaunted agility. The soft, muttered words of the officiant were transmitted and translated through the rapidly moving finger tips: "Blessed be you who come in the name of the Lord, we bless you out of the house of the Lord". Dancing fingers moved in tempo as the service continued. The crescendo was reached when every muscle in the couple's being mustered assisting strength to their digital pronouncement, "with this ring, be thou consecrated unto me according to the law of God and the faith of Israel". At last, the Rabbi could raise his hands to articulate feelings which his vocal system could not do, giving his blessing to crown the couple's marriage ceremony.

It was a memorable ceremony, an unforgettable moment, a religious experience for those who participated. A wedding should have such ingredients, a dialogue with full understanding. Communication comes from the heart. Love that is shared from within, grows. With the understanding and fullness of our being expressed, even through our hands, life can not help but be enriched.

In such a setting marriage is crowned with dignity. Being able to understand one another, to fulfill each other's needs, to respect the individuality and integrity of the partners in marriage, by heightening the separativeness with a magnetic bond, brings forth the best in a marital relationship. Too often the ceremony seems to be the only focal point of marriage. An elaborate ceremony is not a guarantee for happiness. Of course, loved ones and friends should be welcome witnesses to the rites which unite two people's lives together. Who could deny merriment for so glorious a simcha, an occasion of joy, as a wedding?

But, however beautiful a ceremony, it is not so important what happens then, as what happens later. It is not so important what the Rabbi says to the couple at the altar, as what the couple says to one another once they leave it. It is not so important how many people come, as long as those who come for sacred purposes, leave consecrated to continue the building of a relationship which has only begun at the marriage canopy.

The art of hearing requires much effort. We take it for granted, and consequently tune out our loved ones all too often. Tuning in on their needs, listening to their pleas, harkening to their sorrows, auditing their concerns, picking up their whispering appeals, this takes skill. A couple who could not hear with their ears, heard with their hearts. They embarked on life's way, aware of its throbbing pulse, sensitive to its rhythm and its silence.

Marriage depends on communication, an outpouring of the heart, a willingness of the spirit, a sharing of one another's concerns, and building one another's being. The "still small voice" from within carried an overtone of awesomeness at that silent, but consecrating wedding. It speaks with unforgettable moment to all who would join their hearts in love.

For The June Bride — And Every Bride

SEE PAGES 4 to 13

NATIONAL CATHOLIC WEEKLY REVERSES CHURCH POSITION ON SUNDAY CLOSING LAW, URGES EXEMPTION FOR ORTHODOX JEWS, AND OTHERS

The national Catholic weekly, "America", in an apparent reversal of position by the Church, has come out in favor of a New York City ordinance that would exempt Sabbatarians from the State Sunday-closing law. An editorial in the magazine's April 20 issue urges support of such an exemption for Orthodox Jews and others under the newly-enacted Fair Sabbath law, which gives New York City the option to exempt from the State Sunday-closing requirement family businesses owned and operated by persons who keep a day other than Sunday as "holy time."

The "America" editorial was hailed by the American Jewish Congress, which led the legislative campaign for a Sabbatarian exemption. In a letter to the magazine, Howard M. Squadron, chairman of the American Jewish Congress metropolitan council, praised the Jesuit weekly for taking its stand "even though Catholics are not affected by the inequities contained in the old law." He said the editorial was recognition of "the injustice and hardship resulting from the requirement that persons who keep the Saturday as Sabbath must, in effect, observe Sunday as well."

The editorial in "America" was considered particularly significant in view of the strong opposition of the Catholic Church in the past to Fair Sabbath legislation. During the legislative session in Albany, N.Y., Church leaders were outspoken against proposals to amend the State Sunday-closing law by exempting Sabbatarians. "America" noted that New York City still has to pass the ordinance which the State has authorized. "We urge that it do so," the editorial declared. "The people who stand to benefit from the Sabbatarian exemption are mostly Orthodox Jews who religiously observe Saturday as their weekly day of rest. To allow them to open shop on Sunday will not seriously impede the Sunday closing law's purpose of keeping one day a week free of business occupations and will relieve conscientious Jews of what they regard as an inequity."

The American Jewish Congress letter to the magazine commented:

"In supporting the proposed New York City ordinance, 'America' has joined many other individuals and groups in the community.

"It is a welcome note that 'America', a Catholic magazine of national prominence, has added its voice to those calling for an end to the discrimination imposed by Sunday-closing laws that do not contain exemptions for those who observe another day of the week as their religious day of rest." Among such groups, the AJCongress letter noted, were the State Council of Churches and the Protestant Council of the City of New York. Both Protestant groups supported Fair Sabbath legislation in Albany during the session that ended earlier this spring.

WORLD JEWRY NUMBERS 13 MILLION IN 122 LANDS

The World Jewish Congress in New York has just completed a statistical survey of Jews all over the world, showing that there are 12,915,000 Jews living in 122 lands. The survey, carried out by the WJC Institute of Jewish Affairs, reports that 10,000,000 Jews live in three countries: 5,500,000 in the United States; 2,200,000 in Israel; and about 2,300,000 in the Soviet Union, according to figures available following the 1959 Russian census.

With the recent influx of Jews from North Africa, particularly Algeria, France has moved ahead with the fourth largest Jewish community in the world, population being 500,000 Jews. Next are Argentina, and Britain, 450,000 each; Canada, 250,000; Rumania, 150,000; Brazil, 140,000; Morocco, 125,000; and the Union of South Africa, 118,000.

The eleven largest communities, in which 12,175,000 Jews live, comprise 93.7% of the total world Jewish population. There are communities of between 20,000 and less than 100,000 in 14 lands, totalling in all 570,000, the largest being Iran, about 80,000; Hungary, 75,000; Australia, 70,000; and Uruguay, about 50,000. Another 14 countries house communities between 5,000 and 20,000, while Jewish populations of between 1,000 and 5,000 live in 18 lands. Jews in numbers ranging between just a few and several hundred live in 64 countries and regions.

In announcing completion of the new statistical survey, Dr. Nehemiah Robinson, director of the Institute of Jewish Affairs, said that no basic changes had occurred in the geographic distribution of the Jewish people in 1962, with the exception of a move on the part of North African Jews into France. Algerian Jewry was reduced from an old-established, prosperous community of about 130,000 to between 10,000 and 15,000. There were also reductions in the numbers of Jews in Morocco and Tunisia, many of whom, with Algerian Jews, moved to France, boosting that country's Jewish community to become the fourth largest in the world.

Except for Jewish immigrants from North Africa, some of whom went to Israel, Jewish migration was on a minor scale in 1962, involving only modest movements of Jews from Eastern Europe to Israel.

WORLD JEWISH CONGRESS URGENTLY REQUIRES WITNESSES OF NAZI MURDER MACHINE DEATHS OF 70,000 JEWS, ANY ONE AT ALL

Soon after the Nazis attacked Russia in World War II, Einsatzgruppe B, the murder machine of the Nazi Security Police and Security Service, moved in, killing 70,000 Jews within a few months.

One of the units of the Einsatzgruppe B was the Sonderkommando (Special Commando) 7A, which massacred Jews in an area that was designated as the German Heeresgruppe Mitte (Central Army Group Command). Involved in the killings were between 80 and 100 members of the Special Commando, consisting of members of the Nazi Criminal Police, State Police, Security Service, and Waffen SS.

The Special Commando operated in a large area which covered at least 80 cities, towns, and other localities where Jews were murdered, some being killed as early as the summer of 1941 and others as late as 1943-44. Some of the places where the killings took place in the summer of 1941 were Novo Molodetschno, Wolosh, Wilejka, Witebsk, Welikije-Luki. In the fall of 1941 massacres occurred in Kalinin, Staritsa, and Gorodok, among other places, and in 1942, at Pogar, Wjasma, and Wolowka. In 1943-44, the Special Commando was involved in killing Jews in Bobruisk, Bobrowitsche, Rosiawi, and some other places.

The World Jewish Congress urgently requires persons who witnessed the arrests and murders, or learned about them from reliable sources, to come forward and give evidence.

Anyone at all who has any information about these massacres, or who knew persons living in the regions concerned in the years 1941 to 1944, is requested to communicate with Dr. Nehemiah Robinson, World Jewish Congress, 15 East 84th Street, New York 28, N.Y., (Tel. Trafalgar 9-4500).

Israel

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